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The Arts in Education

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The Arts in Education

Edited by Antony Weaver and Leslie A. Smith

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The Arts in Education

Anthony Weaver

the secret of our collective ills is to be traced to the suppression of spontaneous creative ability in the individual . . .'

A resurgence of belief in the importance of the arts is conspicuous.

Yet the likelihood persists that this belief will be emasculated once again, just as, in another field, the initial political ideas in a social revolution, be it 1789 or 1917, are distorted into old forms, made safe, go only a little deep, so that the changes are outward only.

In art education this may come about through blank incomprehension on the part of people whose visual powers, or sense of design or rhythm in space or sound, have been seldom used. Former faculties can atrophy and people then find security in the exercise of other powers, mainly analytical and mainly cognitive. A purely intellectual aspect of the functioning of the two sides of the brain, for example, does little in itself to deepen one's affective life.

Significant evidence of a resurgence is to be found in the UNESCO monograph of Anna Wojnar, professor at the University of Warsaw. From eastern Europe she delineates much common ground, and we are stimulated by her survey of the past hundred years, approximately since the publication of Corrado Ricci's *Children's Art*, 1887, which engaged artists, psychologists and educators to draw their attention to the drawings and paintings of children.

For, at the suggestion of associate editor Patricia Bauch, **The New Era** had intended to put into context the influence of Herbert Read since our issue on him in January 1972, and from whom the quotation above is taken. Anna Wojnar, in her monograph, picks out strands which, for those who like classifications, are extremely helpful in finding one's bearings today.

1. Firstly are the notions, mainly to be found in the English speaking world, predominantly associated in fact with the name of Herbert Read whose **Education Through Art** appeared in 1943. In our opinion, Read's work spreads over several strands as we shall see. But in a very brief word, which carries the danger of misrepresentation, his strongest emphasis was on the importance of personal expressiveness, in dance, design, drama or craft, and everything else follows from that. Through contact with things, and through the unlocking as well as the shaping of his creative powers, man realises and preserves his authenticity. Read put the arguments of Plato in a new light (Book III of the **Republic**, Book II of the **Laws**), and drew much support from Shiller (**Letters upon the Aesthetic Education of Man**) and from J. F. Herbert (**Morality, the whole and only aim of education, 1804**).

2. Complementary to the theme of personal expressiveness is that of visual literacy. It was epitomised in the work of the Bauhaus, and in many people's eyes, is associated with industrial design, the form of machines and utensils — which fascinated early surrealist painters such as Picabia — and the use of space, in a building or a town plan.

It includes fostering the ability to solve problems in visual modes: it can be argued that this mental gymnastic is quite as valuable in intellectual training as time-honoured translations into Latin. Rob Brazil, in his article, expands on this.

3. Another strand might be called humanistic or therapeutic. It implies that the failure to find a valid mode of expression tends to lead to the de-humanising of social life, to inflexibilities and violence (Tolstoy). Amongst other things, it suggests that teenage problems of boredom and insensitivity, aside from the scourge of unemployment, are not merely due to a clamping down on aspirations, but

rather to an absence of achievement in the making of things. It has been demonstrated that the practice of art in itself is therapeutic for both children and adults suffering from neuroses or severe mental illness (Edith Kramer, Marion Milner, Adrian Stokes and others). In this issue, the article "Psychotherapy through Art" explores some aspects of this matter.

4. A fourth strand is the one of activities which, however, in Dewey-like fashion, may or may not entail artistic values. Its advocates would seem to include the research on creativeness of Victor Lowenfeld, of J. P. Guilford, E. P. Torrance and others who are interested in the relations between creativity and intelligence. In France the concept of aesthetic education as a development of creativeness has a long-standing tradition in the Freinet school. They believe that activities awaken facets of the personality and so promote 'the art of living'. Liam Hudson has become famous for his distinction between lateral and divergent thinking. UNESCO's **Learning to Be** seems to tie in with this strand. Discovery methods may give a sense of achievement and exhilaration, as a result of experimentation in science for example; and a creative and imaginative element obviously enters into the formulating or hazarding of hypotheses which lead to discovery.

5. Strong feelings derive from group activities, especially in dance and drama. Read speaks of the binding effects upon a community of the shared rituals in singing and dancing at seasonal festivals of great beauty, as well as the power of music, colour and incense, all of which invade the senses in religious ceremonies.

It is not to be ignored that during the 1970's, Unesco sponsored a series of Inter-Government Conferences on Cultural Politics in Europe (1972), Asia (1973), Africa (1975) and in Latin America. Combined with the innovation of life-long education, music and dancing promote feelings of cultural identity together with an acceptance of diversity which, all too often, is denigrated in the competitive field of sport.

In the western world we inherit from the Greeks some understanding of the excitement and catharsis of emotions that move the audience of a dramatic performance, be it Agamemnon or a punch and judy show.

It is no coincidence that the first commissar for Education and Culture in the USSR, after the October Revolution, was A. V. Lunachasky (1875-1933) who, together with Krupskaya, Lenin's wife, fostered the appreciation of art and creative activities. Irena Wojnar explains that 'it was then realised that aesthetic education must combine the tenets of cultural and educational policy; that art as a means of teaching must have an effect on the conscience as well as on material reality, and that contact with an artistic heritage must be allied to free creative activities. The purifying role of art was also emphasised as illustrated by remarkable experiments carried out on the public at large, and above all through the theatre; the role played by art in the moral and intellectual fulfilment of man was underlined.'

A state's reliance on the binding power of this influence, and the music of the Hungarian Zoltan Kodály, for example, is still very marked in eastern Europe. Unless one recognises the impact of these ceremonies



1919 Poster
Red army and navy



Poster in front of factory, 1919

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and rituals it is impossible to explain how present-day atheist marxists, in Bulgaria for example, can throng to the cathedrals for the celebration of Easter or other Christian festivals. They are united by them, and gain a great sense of solidarity.

Whether or not we approve of the accompanying political action is another matter. The point here is to admit that it is the aesthetic power which riddles and contradicts other intense convictions. Lenin himself complained that he could no longer go to concerts because they moved or unsettled him from what he regarded as his proper work. Freedom in art, as in sex, threatens the basis of any authoritarian regime. (cf Woodcock, 1972).

Lastly, appreciation of art and culture of the past, already briefly referred to, can be an academic study involving the detachment and labour of historical discipline, and it is almost bound to include heightened visual sensitivity. Or it can arise in a more practical way from a craftsman's, or an artist's, study of the history of the artefacts of the kind he himself engaged in producing. Either way it gives a perspective from which to see other people's work in aesthetic context. Of course there is danger of dogmatism about style among art historians who tend to confine themselves to 'Christendom' or 'India' or 'Polynesia' or whatever — which nevertheless cut across national boundaries and are not hindered by barriers of language.

The New Era was privileged to publish in 1925 the talk given by Martin Buber, which later appeared as a chapter in **Between Man and Man**, at the then New Education Fellowship conference in Heidelberg. More than fifty years ago Buber clearly saw that to foster the instinct for origination, as the progressive educators were then doing, was not enough. He said 'an education based only on the training of the instinct of origination would prepare a new human solitariness which would be the most painful of all. What teaches the saying of Thou is not the origination instinct but the instinct for communion'. Since then, the pendulum has swung. Writing in the aftermath of another world war, Bowlby and Winnicott in the UK and Erikson in the USA, have demonstrated the need for a loving relationship in early maternal care. David Wills, whose death we mourned last summer, became an embodiment of notions for shared responsibility — and today, the reformers of secondary schooling and the examination system cry out for participation and democracy.

Both are right. Human beings need to express instincts for both communion and origination. Each safeguards the other — for alone the community may be authoritarian, or the originator selfish, greedy and violent. To propound the view that morality has an aesthetic basis, not legal nor social nor religious, although these come into it, was Reads' monumental achievement. But like so many great truths it has been almost entirely disregarded, through a failure of imagination or through the wilfulness of political or religious fanaticism.

Patricia Bauch, a devout Dominican, argues strongly in her article that it is aesthetic education that promotes both reasoning, because 'it gives the individual that instinct for relationships which is the key to truth', and also goodness (Lunacharsky's 'conscience') as an 'expression of a fully integrated personality'.

Some readers may find Michael Fielding's article difficult because he writes as a philosopher, but it repays considerable attention. He has done us a service by presenting an exposition of Peter Abbs, for those not familiar with the latter's work, and then by

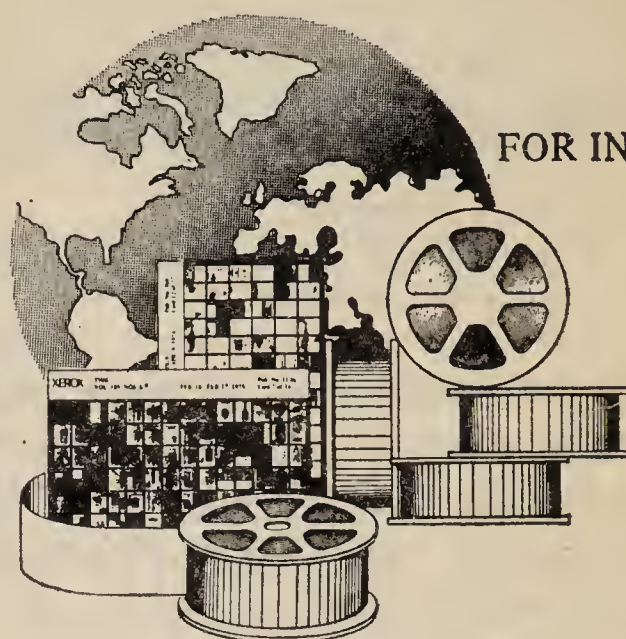
becoming polemical in a spirit of controversy, which **The New Era** wishes to promote. Fielding's resumé of the origins of our current epistemology in the West helps to explain the public indifference to the arts, which Joyce Wright, for example, has had to struggle against in the USA. His insistence on political action as a prerequisite for the flourishing of the expressive disciplines links up with the urgency of all that was said at last August's WEF conference on disparity. What kind of 'socialism', what kind of 'community', and the place of origination within them, are matters we hope our readers will ponder upon and elaborate.

ANTONY WEAVER

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The Curriculum, Aesthetic Education, and the World of the Individual

Patricia A. Bauch, University of California

The Intent of this essay is to define the essential role which aesthetic education should have in a balanced school curriculum and how teachers might be more effectively assisted than they are at present in incorporating aesthetic education into the school program. It is my belief that aesthetic education is minimized in schools because, as educators, many of us fail to perceive the essential role which aesthetics can play in the development of the whole person. This failure is due to a lack of understanding and agreement about the purpose of aesthetic education, about the nature of the individual, society and the world, and about the way in which schooling is conducted.

The essential role of aesthetics in education
In this discussion I wish to make it clear from the beginning that I am referring not merely to 'aesthetic education', as it is often ambiguously understood, but to the broader and more integrated approach to reality which should properly be called 'aesthetic education'. By this I mean the education of those senses upon which the awareness of the values of beauty and art in all its forms is based. These values can be found in aesthetic experiences, perception, imagination, and taste, which ultimately affect the intelligence and judgment of the human individual. It is only in so far as these senses can be brought into graceful and harmonious relationship with the external world that an integrated personality can be fostered. Even when it comes to reasoning, Plato argues that the aesthetic approach is best because it gives the individual that 'instinct of relationship' which is the key to truth.(1)

To support the claim that aesthetic experiences ultimately affect intelligence and powers of judgment, it is necessary to consider the bases upon which persons establish relationships among themselves and in their environment, and derive meaning from such experiences.

Although many would argue their definition and application, three transcendent values could be said to characterize harmonious



human relationships: truth, beauty and goodness as expressed in love. It is possible to consider each value as an end in itself, but one without the other two diminishes the meaning, significance and completeness of human experience. The meaning we derive from human experiences affects us holistically, that is, in body, intellect and will. We do not experience activities and events only on an intellectual plane or only on an emotional or attitudinal level, rather, we experience them in the totality of our personality. For the development of the whole person to occur, body, mind and spirit need to be educated. In the conduct of schooling, we have not sought a balance in the curriculum in the pursuit of truth, beauty and goodness which find their expression in the fully-integrated personality.

Educational practice has traditionally emphasized the need to exercise the intellect, to pursue truth in the form of acquiring facts, amassing a great deal of knowledge about the world while neglecting the meaning and significance of knowledge. As a result, we

have failed to teach people how to derive meaning from human experience and how to relate to one another and to the environment except intellectually.

A number of examples serve to illustrate the need we have in today's world to correct this imbalance in our school programs. On a global level, war and preparations for war are still a serious preoccupation of a generation who regard political, religious or cultural ideology and scientific fact on a higher plane than love, goodness or beauty. The adherence to ideological 'truth' and the dependence of most governments on technology for the creation of highly sophisticated weaponry as a means of 'enforcing truth' threatens the beauty and goodness of life itself and interferes with the development of harmonious world relationships.

On a national level, the geographical environment is wasted in the name of practical industrial advances. Frequently, such exploitation results in the concentration of wealth and power in the hands of relatively few persons while others are deprived of basic human values and even their human rights. When these 'advances' are pursued without regard for future generations and the aesthetic needs of others, they erode the quality of relationship between one group and another.

On the individual level, many seek sexual experiences on the purely psycho-biological plane without an adequate regard for the relationship of such activity to love or beauty. Sex education in the curriculum all too frequently presents only the scientific facts of human reproduction without equally emphasizing the aesthetic and ethical aspects. Many textbooks divorce sex from its social context and glorify it as a diversionary occupation. As a result, the full meaning of such experiences is not grasped by the many ill-prepared individuals who are left to deal with its emotionally crippling outcomes.

Finally, also related to the personal level and somewhat in the same category as sexual experiences, the drug culture seeks to establish for its members identity and meaning without regard for personal responsibility and the advancement of a healthy society. The ability of a person to respond fully to life's situations in the long run is mechanized and

dulled.

For the powers of judgment and intellect to be operative in a fully human way, consideration must also be given to beauty and goodness. A sense of the value of beauty is not merely creative responses, and right desires, not merely right actions, characterize the search for truth and meaning in life. Intelligence and the powers of judgment are incomplete unless they are informed equally by beauty, goodness and truth. The search for truth becomes not just an intellectual search but it is the **holistic** search of the knowing and loving and aesthetically perceiving person living in reciprocal relationship to the **total** environment. This total environment includes all aspects of the modern world as it is developing at any given historical moment, and will be discussed later.

Education is the basic way in which most persons find meaning in existence and are able to integrate those values which give direction and purpose to life. Meaning can be defined as the holistic search of body, mind and spirit to understand the significance of reality and experience. Education is a process of continuous growth and development throughout life in search of meaning. Aesthetic education specifically seeks to develop the consciousness of persons in such a way that they are enabled to perceive, interpret and grasp meaning as it is expressed in all forms of experience: the intuitive apprehension of love in interpersonal relationships; the beauty in human creation and in nature; meaning in language and gesture; beauty in the person; the variety and extension of human knowledge and enterprise and so on. The need for meaning in life is an important requirement that manifests itself in nearly all forms of human activity. A great deal of unhappiness arises from the fact that many persons fail to perceive that life has a meaning for them.

Aesthetic education aids in the development of meaning by looking at the accomplishments of civilization humanly, that is, a way that seeks to interpret and understand what these accomplishments meant to people as human beings. In the process, our aesthetic sensibilities become more humane or refined and we are less barbaric in our at-

des towards the meanings and significances that others attach to their works. Thus, it can be further argued that aesthetic experiences, that is, those experiences in which beauty and art play a role, ultimately affect the intelligence and powers of judgment because they bring an added dimension of humaneness and awareness to the understanding and meaning of human activity.

Aesthetic education has another very important side which can be developed only in a limited way here. Self-expression or creativity is essential to aesthetic development. If the purpose of aesthetic education is to fully develop the consciousness so that we will be aware of beauty and thereby enable individuals to be more refined and humane in their powers of intelligence and judgment, then there will be a need to demonstrate this in some type of creative expression. Art can be defined as the way in which individuals express themselves. Growth occurs through the development of the art of self-expression. In his classic work, **Education Through Art**, Herbert Read appropriately defines growth in self-expression as including the demonstration of a variety of human faculties:

Education is the fostering of growth, but apart from physical maturation, growth is only made apparent in expression — audible or visible signs and symbols, education may therefore be defined as the cultivation of modes of expression — it is teaching children and adults how to make sounds, images, movements, tools and utensils. A man who can make such things well is a well-educated man. If he can make good sounds, he is a good speaker, a good musician, a good poet; if he can make good images he is a good painter or sculptor; if good movements, a good dancer or purer; if good tools or utensils, a good craftsman. The faculties, of thought, logic, memory, sensibility and intellect, are involved in such processes, and no aspect of education is excluded in such processes. And they include all processes which involve art, for art is nothing but the good making of sounds, images, etc. The aim of education is therefore the creation of artists — of people efficient in the various modes of expression(2). Read further claims 'that in a democratic society the purpose of education should be to foster individual growth' in the various modes of expression. Few, however, understand the nature of growth as he defines it. Read says that growth is 'a very complicated adjustment of the subjective feelings and emotions to the objective world,' and that on the success of this adjustment depends 'the

quality of thought and understanding, and all the variations of personality and character(3). Read sees self-expression as a worthy goal of a democratic society. For education to fulfill its purposes, the cultivation of the aesthetic sensibilities and the development of the means of self-expression are of fundamental importance. It is by learning to perceive, understand and react to the aesthetic accomplishments of others that we are enabled to create, perform and respond in a more artistic and thereby, holistic, way to our own environment.

The individual and the process of becoming

Each individual person lives in a public world and a private world simultaneously. We become that in which we invest ourselves and are identified by the actions we take as a result of the values we hold. We are taught these values by the circumstances of the world through a variety of sources including the media and the people who make up our ever-expanding communities. We are taught the habits and customs of the tribe and we absorb unconsciously many of the values of the culture in which we are reared. We believe what we are told to believe when we are young because we have as yet no other way of knowing what to think and what not to think.

Experience has a way of shaping us as individuals. If our experience has been automatic, unselected, and unexamined, we become subject to the world as it is, that is, we are shaped by it rather than developing an ability to influence our own lives. If the central nerve of consciousness has been dulled by mechanical and repetitive reactions to the world around us, the sensitivity of consciousness disappears and we become prey for a society which works on us through the mass media and mass education. Without the creative thrust of the individual and the self against meaningless customs and conventions, education serves only to suppress individual ability rather than liberate it. Too many students today are being prepared in school for bureaucratic life which aims for the least common denominator on any given issue, rather than participation in a diverse democratic society. Students soon realize

that schools resemble factories more than they do learning atmospheres. Learning in an institutional or bureaucratic mode tends to exclude rather than include differences. For example, in the USA only Western culture is taught, compliance becomes more important than creativity; and human relationships are often maintained at a superficial level.

The aim of the teacher and of education must be to peel away the layers of custom and convention which are suppressive and to give nourishment and strength to the individual consciousness which lies beneath. Otherwise, the educational effects of the rewards and punishments which society provides will train us to be duplications of one another and to perpetuate our own kind. It is particularly evident today that each generation of young people develops its own style and its own truth having lived through a particular expanse of time which belongs to it and to no other. Members of each generation reflect an identifiable part of the character of the times and begin almost imperceptibly to transform that character into something else. Informed and sensitive teachers are needed to act as guides, mentors, counselors and facilitators for students so that they might be aided in the formation of their own questions, enabled to draw on the accomplishments of past generations, and encouraged in the improvement of the quality of their world.

As we look at the young persons it is our privilege to teach, it is becoming more important than ever before for us to listen to them, to recognize what they say as they go through their own world, to understand what it is they are beginning to believe about themselves, to know what is the particular truth of their generation. It would be well to listen, as we listen to music, to each generation as they try to tell us who they are and what are their private truths so that we might construct new programs of education with them that are more appropriate than what we are now teaching.

In my view, education is a process of becoming in the contemporary world which ultimately places the individual in some sort of meaningful relationship with the total environment. Education must serve to make that

environment as broad as possible, to expand the consciousness, that is, not merely of the mind but of the total response each of us makes to the world around us. If we are accustomed to taking the world simply at face value whatever is stated to us as truth from day to day, we are failing in the duty which is ours by virtue of being human — the duty to develop the full dimension of our human consciousness. Aesthetic perception and imagination as a part of a liberal preparation for viewing the events of life make it less likely that a person will be lulled into mechanical and repetitive reactions to the surrounding world. The human consciousness if it gives itself unthinkingly and repeatedly to superficial and false demands, soon becomes unable to respond at all: it learns not to respond to the stimuli of life itself; it learns not to make commitments to ideals, to beliefs to the values of beauty and art; it learns to be noncommittal: it shirks responsibility.

Society, technology and world order

Our world today requires that people grow and become in ways different from past generations. Our public world situation is not the same today nor will it be tomorrow what it was yesterday. The business mind and the technology that accompany today's mass production and the distribution of material goods tend to limit in one direction the development of aesthetic sensibilities and the growth of human consciousness. Creative endeavors are pushed aside unless they serve an economic function. Utility is substituted for beauty. The environment is mutilated for the sake of technological progress. A sense of meaning and accomplishment are denied millions of factory and office workers. Routinization, standardization, and efficiency have become the measures by which man gauges their daily lives. And all to what purpose?

Industrialization accompanied by technological progress has divested our modern world of many of the ceremonies, rituals and symbolism that once characterized a less complex, less mechanized society. The young are clearly attracted by the mass media television sports, pop music, mindless television viewing, and even advertising because

ey provide many ritualistic elements otherwise lacking in their lives. We know from the study of primitive societies that rituals such as initiation ceremonies were powerful, dramatic events in which a person was transformed from one level of being to another. This transformation was demarcated and symbolized communally. Too many of today's children are hurried through the maturation process. Parents pressure them to achieve more earlier — academically, socially, sexually. As a result, little time can be given in the education process to the development of the potential for involvement with the world and responsibility for what happens in it.

I believe there is a direct link between the individual and the world, a connection which, once established, makes it possible for a person to gain sustenance and spiritual nourishment from the communion of people in the world in which one lives. Unfortunately, not everyone experiences such needs, but I believe that it is the task of educators to disclose them. If they are not uncovered, and if such an awakening does not occur in the individual, once the relationship between the self and the world becomes one of disengagement, then the self dies and the world remains the same as it was before each of us entered it.

What is the nature of the total world in which we now live? The familiar facts can be described. I will only allude to two characteristics here: the breakdown of world authority, and the pervasiveness of military threat. Perhaps the chief characteristic of this century, indeed, of this decade, is the breaking down of a world authority that in the 19th century was held together by a system we now speak of disparagingly as imperialism. The entire world order was held together by a small elite in the western world which possessed economic, military and political power.

What we have is a massive world order developing its own democratic forms in a variety of ways — if by democratic forms we mean the opportunity for each nation-state to place its identity into the world order, make its own claims for its economic place, and secure its own political place. As a result, the world is now held together by a series of

threats, sometimes military, sometimes political, sometimes economic. We have become too accustomed to thinking of the world as a system of mutual antagonisms among masses of people, rather than a process of growth toward human community. The absurdity of warfare can be grasped by the thought of one child bombed, blown to bits on the knees of its mother. It is only when we conceive of the world in the light of the individuals who compose it that we can gain any insight into the best way to organize it.

The successful growth and development of the human person who will be living in today's modern world is dependent on the awakening of aesthetic sensibilities that can illuminate intelligence and judgment and give individuals a sense of urgency and critical engagement with oneself and the world. It is imperative, therefore, that the educational enterprise consciously devises ways in which this can occur. We might then become more aware of how our own quest for meaning is a part of everyone's quest and has so much to do with being whole. Then, as a human community we will be better able to make choices and judgments that will insure the most happiness for the greatest number of people. These choices and judgments will be fruitful if the total education of the individual has been fostered through a balanced curriculum, that is, one which emphasizes all aspects of human growth including aesthetic development. A commitment to aesthetic education in the school program holds out a promise of sensitizing students to the possibilities of knowing the full meaning of human experience and a hope for a better world.

Obstacles to aesthetic education in the schools

Nearly every educational institution finds itself under pressures that are heavy and competitive. Budget cutting extracts a more cruel toll from the arts than from the sciences. School curriculum at all levels reflect the present emphasis on 'back to the basics' and favor students who show aptitude in scientific and vocational areas that will insure career development and bring continued material advancement to a technological society. School programs are accelerated so that

some students can do advanced scientific work in high school without waiting for entrance to college. Furthermore, other students pursue a steady diet of vocational and athletic courses. An over-reliance is placed on test scores that fail to differentiate a wide variety of non-academic talents needed in a healthy society.

Teaching methods, administrative priorities and school structures discourage the incorporation of an aesthetic education emphasis in the curriculum. Teachers frequently lack the necessary skills, materials, time and space to involve students in choices that will be meaningful to them and provide opportunities for reflection on aesthetic experiences. Students are encouraged to 'follow directions', complete projects within a certain time frame, and deal with a specified set of topics. Little importance is given outside the framework of the scientific method to stimulating children's curiosity and allowing them to pursue their own lives of personal questing. Administrators place priority on those subjects such as reading and mathematics which raise test scores, thus discouraging events intended to broaden children's views of the world about them. School schedules frequently relegate art education to a psychologically low period in the school week, or give it little time at all in the curriculum, or fail to allow for a flexibility that would enhance student experiences. Teachers themselves confess that they feel ill-prepared in the area of aesthetic education. This glaring imbalance in the educational formation of many students nearly guarantees that an informed consciousness of the self in relationship to the world will have been delayed far beyond the normal time of development or may never occur at all.

The need to assist today's teachers

What can be done to begin to correct this glaring imbalance in the school curriculum? Primarily, teachers need a great deal of assistance today. A far greater understanding of their role is needed both on the part of the public and within the educational system itself. Our preparation of teachers has not kept pace with the changing needs of the world. The development of the teacher's

own critical self-awareness and engagement in the world has not been addressed as it should. To assist this process, schools need to become laboratories where mutual learning occurs among adults as well as children and where opportunities exist for becoming artists in Read's sense of the term — to become 'efficient in the various modes of expression.'

Too many schools foster an atmosphere where teachers not only dominate learning but view themselves and are viewed by others as already possessing all the knowledge that a student needs to learn. This situation could be changed through the interaction of a greater variety of people by establishing in schools teams of professionals who assist one another as well as students in the development of consciousness and wide-awakeness to the full meaning of human experience. This must be done through the cooperation of colleges and universities at the various levels of schooling. Specialists with advanced preparation in such areas as aesthetic education would be provided for in schools. At the same time, these specialists in teaching would move their teacher preparation programs out into the field where beginning teachers could become part of a professional team of clinical professors, experienced teachers, and one or more students preparing to teach. Such an arrangement could provide mutual benefit for students, teachers, and university professors.

Schools need to become teaching-learning communities where an atmosphere of sharing and support can be developed so that teachers and students alike can critically examine the cultural trends and patterns that serve to dull individual consciousness and tend to perpetuate the status quo. A particularly supportive, community-type atmosphere is necessary for the intensity that is required to listen to young people today who need and want to tell their story, to explore their private truths, and to continue their growth. Young people need to know that they are accepted in a loving, open environment where their individual identities will be respected and upheld. Furthermore, they need to be surrounded by highly intelligent, sensitive and pro-

professionally trained adults who have the necessary skills and adequate time to spend with them.

This means that teachers need to have a comprehensive preparation in academic areas as well as in counseling and in an understanding of their own values. They also need to have fewer students and be able to work with them for longer periods of time than the ordinary school structure now permits. We need to consider a return to the role of teacher as counselor, as friend, as a person who knows a student's family, who knows the community situation and is actively a figure within it, a teacher-counselor who knows the problems of students because they are more readily revealed in the teaching-learning situation.

Teachers also need to receive a broad-based community support for emphasis on aesthetic skills and appreciation. The current pressure for a so-called 'return to the basics' of the curriculum — reading, writing and mathematics — makes it impossible for teachers and administrators to focus attention on a curriculum emphasis that appears not to be wanted by the public. Budget cut-backs which deplete resources for in-service teacher education, for aesthetic education programs, for the hiring of additional teaching personnel, and a lack of community response to the utilization of community resources such as museums, theaters, and opportunities for participation of young people in cultural events are just some examples of the practical ways in which an aesthetic emphasis in the curriculum can be thwarted. Communities need to join forces with their local schools in providing the kind of enriching persons and experiences that children need to increase their critical awareness of the world around them.

Home-school cooperation that results in an effective partnership between professionals and parents is perhaps the most vital area of support that is needed for fostering an emphasis on the arts in education. In such programs of cooperation, parents take an active role in evolving a school's philosophy, searching out and contributing resources as well as participating in financial and other decisions. It has been shown that children pro-

ceed more happily and successfully through school when parents are knowledgeable about the significance of their progress and actively support them. Through creative activities parents can become incidentally involved in the school, if a more active involvement is not possible. Many parents themselves need and want to experience opportunities that will continue to expand the full dimension of their own human consciousness. This can be done by placing an emphasis on helping parents to help themselves in a genuine partnership with the school(4). Curriculum specialists and others responsible for program planning need to take this into account when preparing to develop innovative programs for their schools.

Lastly, teachers need to have time to grow and develop professionally as well as personally and to reflect continually on the content of what they teach. They need to work toward developing a high intensity of interest on the part of students for learning the subjects they teach. This requires time for analysis, reflection and preparation both in and out of the classroom. For example, teachers who teach English literature should become to some degree literary critics; such teachers must be addicted readers whose knowledge of contemporary and past literature is broad and deep. At the same time, teachers of literature, as well as others, should have experiences in life which enhance the development of consciousness interspersed with years of education, both abroad and in their own countries. In this way they become critically aware and directly related to the world so as not to be simply purveyors of the cultural values which teachers too frequently have been taught uncritically to transmit.

In the last analysis, an improved reward system must be devised to attract and retain teachers of high mental ability, emotional stability, breadth of interest, social conscience and a keen desire to work with children and youth. This cannot be accomplished until the issue of aesthetic education and its purpose of forming the whole person becomes a goal of a critical mass society. After all, the responsibility for the development of humanity is everyone's business, not just that of teachers. And in the process of accepting this res-

possibility we put into practice the most difficult art of all — the art of being fully conscious and actively attentive to the full meaning of human life.

PATRICIA A. BAUCH



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2. Read, op. cit., p.11.
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Resources Notes

The World Energy Game

Most board games are about winning. With this game it is in the real interest of each player to see that everyone survives. The players (up to seven) each represent a country. They are given an energy target which they must achieve by investing an appropriate generating capacity, ranging from windmills to nuclear power stations. Resources or technology may have to be acquired through trade. Chance cards causing nuclear reactors to leak or miners to go on strike can disrupt the most carefully laid plans. The game is intended for pupils of 14 and over. Price £7.75.

The Energy and People Card Pack

The pack consists of 100 cards containing facts, quotations and pictures designed to stimulate pupils to discuss the major issues concerning energy supply and use. The pack is also meant for pupils of 14 or over and costs £3.50.

Both these items are available from EARO, County Resource and Technology Centre, Back Hill, Ely Cambridgeshire.

Teaching about Interdependence

A new resource pack called *Change and Choice: Britain in an Interdependent World* has been published by the Centre for World Development Education. It is intended primarily for use in O level and CSE courses in Geography, Social Studies, Religious Education and Business Studies and in sixth form General Studies and Economics.

The pack contains: five case studies, each consisting of a broadsheet and a pamphlet for pupils, dealing with concrete examples of interdependence in a British school, a town in Britain, the textile industry, a multinational company and a village in Sri Lanka; teachers' booklet; five discussion papers dealing with current thinking and debate in the field of world development; and eighteen fact sheets giving up-to-date statistics on the main topics discussed in the pack. Teachers are invited to photocopy the materials as required.

The pack has been compiled and edited by Neil Taylor and Robin Richardson and is available from CWDE, 128 Buckingham Palace Road, London, SW1V 9SH, price £6.93 including postage.

Games and Simulations

The Central Index of Games and Simulations at Bishop Grosseteste College, Lincoln, LN1 3DY, provides a free information service to teachers of social and environmental subjects. The Index contains details of over 150 activities and produces specific sheets for each; individual advice is also available. Please send a stamped addressed envelope with any inquiry.

Education, Communication and Art

Robert Brazil, U.K.

Leonardo da Vinci wrote, in referring to his detailed anatomical drawings, which he made from his own research: 'no one could hope to convey so much true knowledge without an immense, tedious and confused length of writing and time, except through this very short way of drawing from different aspects'. However, many in the world of education and learning, locked as they are into a word-based mode of thought, have hardly begun to see that drawing is a language for thought as well as a means for expression.

Young children have no difficulties here when they draw to discover and understand. In early years, the child learns to relate to the world through his senses, and through drawing and painting, he discovers relationships. He does this on his own terms, in his own form of notation and expression. He makes no suggestion, at this stage, that he is making art; and he finds no aesthetic barriers between his need to make patterns and the ideas that he might have for recording the comparative quantities of different factors (number), or when he needs to show you where he lives, and how to get there, when he approaches the task with a cohesive attitude drawing that combines thought about the relative position of things through plan, elevation, sequence and scale.

However, as we know, things are different in the secondary school, and different again in the sixth form. Here subjects become early identified into departments which have different policies, and often, conflicting aims. This, of course, may be an oversimplified picture, and in asking that young people should see the context and the detail at all times, is to ignore a fact that the child comes with a body of knowledge that has been constructed by others (and not by himself) and that this has to be learnt and understood in the language of its recording.

In secondary education there are specialist teachers and art departments, and they

too, like every other department, have to establish their position through their subject. However they do have a special integrative role which comes about through the freedom of visual language and the nature of art. The student is asked here to embark not on a static imitative system, but on a voyage of discovery the means of which are empirical, on the one hand, and analytical, on the other. In a well run department, there should be the possibility of combining what should be felt through the emotions with what has to be seen through objective analytical research.

A science teacher put this to me at the age of eleven, as a member of a class on almost the first day I started at Grammar School. We went into the class room and he had prepared a series of three bowls of water. The one on the left contained hot water, and the one on the right contained cold water. The one in the middle was at a temperature between the two. We were told to put one hand in the left hand one and one in the right, and leave them there until he gave the word. He then said 'both hands in the middle one' and then asked us what we found. We, of course, said that the left hand felt the water as cool and the right as warm. He then said, 'we, as human beings, can make relative judgements, but in science we are concerned with absolute measurements'. I have used this bit of teaching in reverse in explaining the relativity of colour. It works both ways round.

The art teacher has a special role as a teacher of visual 'language'. There is both a challenge here, as there is also a danger. A challenge because so much can be communicated visually, and a danger because a 'language' implies a 'code', and artists are as much involved with the invention of 'codes' (form) as they are with content. But the problem is a real one, and those who have the ability to perceive visually, and to express their thoughts in visual terms, have a challenge today as never before. There is nothing

new in this, and Bertrand Russell made this point in the 'Analysis of Mind' (London 1921, p.212) a long time ago. He wrote; 'Those who have a relatively direct vision of facts are often incapable of translating their vision into words, while those who possess the words have usually lost the vision. It is partly for this reason that the highest philosophical capacity is so rare; it requires a combination of vision with abstract words, which is hard to achieve and too quickly lost in the few who have, for a moment, achieved it.'

Society has changed a great deal since nineteen-twenty-one and the most important of these changes has occurred through the development of new media. It is now just as easy to transmit a direct vision of facts as it is to convey information about the same subject through words. Photography, film, television and high speed offset lithography and photogravure are readily available and the costs involved for the production of the visual image compare very favourably with the purely verbal one. With television both image and sound are an integrated part of the same electronic device and inseparable as a means of communication. There is no doubt that a much more integrated mode of thinking has resulted with, sometimes, the words acting as mere pointers to the content of a visual image, or with the vision giving a more personal and dimensional quality to the words. The two modes work together and which ever carries the content, is given the greatest emphasis. Why, therefore, does not a greater philosophical capacity result? The answer to this question, I would think, is to do with the one way nature of these communications, and the division of society into active and passive participants. In consequence, the passive ones only rarely achieve the words and much more rarely have the vision. Too many people are content to receive, without analysis, and do not take part in the activity of understanding their thoughts through a process of actively expressing them in visual and verbal terms.

It is generally accepted that an ability to write stems from a capability to converse — literacy follows articulacy. The ability to convey meaning visually, I believe, results through the development of a capability to draw. For

it is only through this means that it is possible to achieve a direct vision of facts.

Drawing is not only a means of recording what we see, it is also an experience of thinking directly into visual terms without the intermediate stage of thinking into words. When we make a drawing, the marks that we make on to paper are a form of notation and through these marks emerges a language for recording what we see and how we think about it in to use. Drawing is also an experience over the terms of the medium that we have chosen time, and the lines that are made successively refer to all the lines that have been previously put down. It becomes a record of a thought process over a period of time that relates both to the subject and to the construction of this thought process in two dimensional terms.

The artist builds his drawing over a period of time, and yet he is able to show it to you as a thought that can be comprehended instantly as a completed whole. This is one of the major differences between a visual and written language. In the latter, thought is built up in time and is read and understood in the same sequence and within a similar period of time. Writing is a sequential language that is written and read along horizontal lines. The build up of the thoughts thus transferred to the reader are in the same order as they were written down by the author. When we read a drawing, on the other hand, we see the whole expanse of it instantly and at the same time, and then follow this by examining it further in a sequence of our own deciding. Understanding, therefore, is made through a process of scanning and the order in which the parts of it are seen depends upon the individuality of the viewer.

To take a simple example of what I mean we can use the drawing of the triangle. We can say that it is composed of three lines and yet we can also say that it exists as a completed shape of its own right and that it simply communicates 'triangle'. Nothing is said in the drawing about the sequence of events that went to its making.

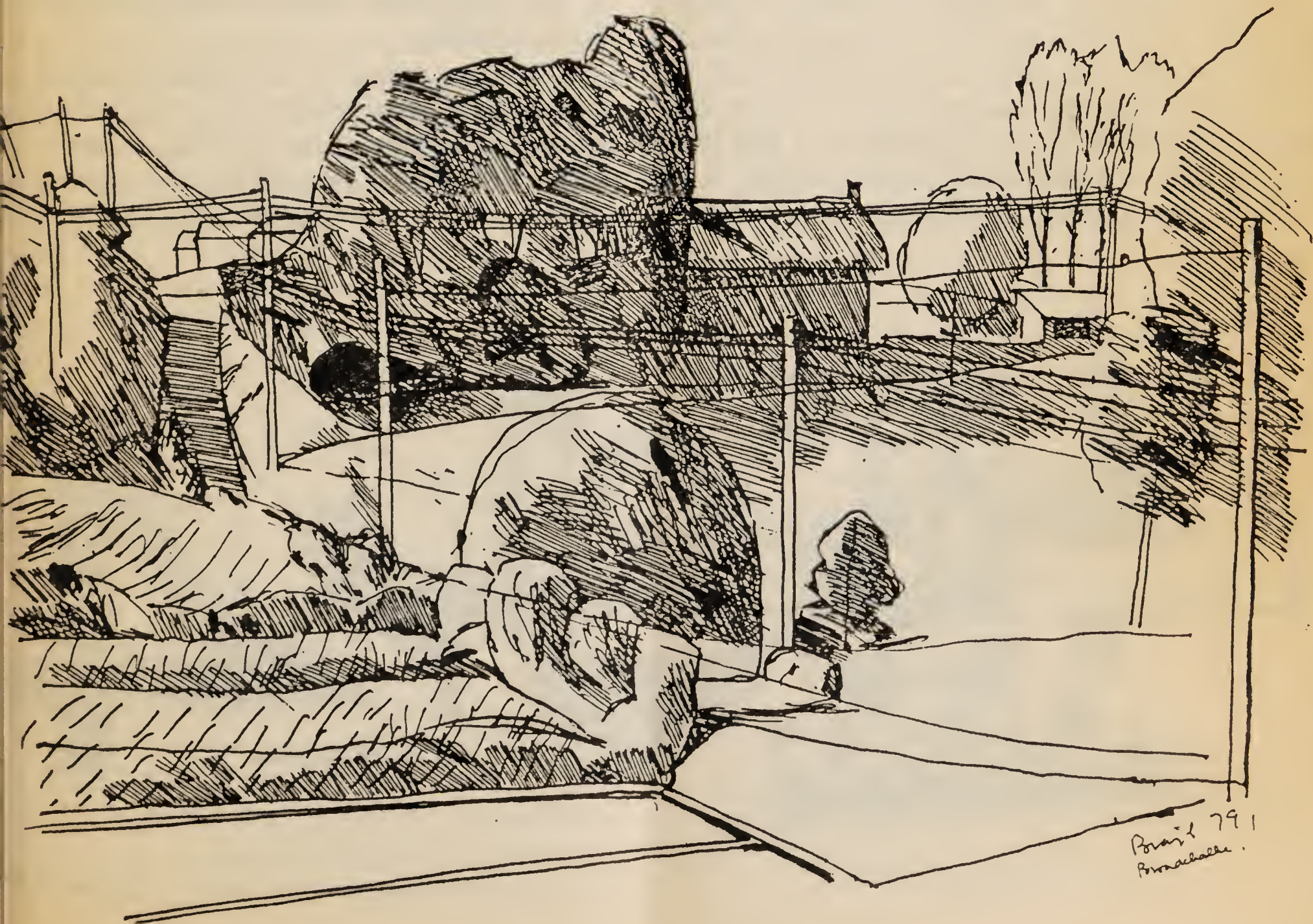
The drawing of this figure could have been started at the top and a succession of three lines could have been made through follow

g a clockwise direction, or it could have been made by going back to the top again and starting the second line from that point again. It would be difficult to remember because the achievement of the shape was our overriding aim and the process of building it was thought about in drawing terms.

It is possible to build a triangle in quite another way. For instance, we can cut out a triangular shape of black paper and cut out a triangle of white paper that is fractionally smaller in dimension, and then we can paste it into the black shape to give the familiar image. The difference here is that we have considered the contained white shape as an entity in itself, and because of this, we have made a further appreciation of the image 'triangle'. Can you imagine the triangle as the side view of a cone, and can you, in your mind, then turn the apex towards you until you see it from the top as a circle with a dot in the middle? Can you draw it through the series of stages from the first view to the last?

To return to Bertrand Russell. He said,

'Those who have a direct vision of facts are often incapable of translating their vision into words, while those who possess the words have usually lost the vision'. What he does not say, although I think he could imply it, is that those who possess the words are incapable of translating the words into a visual form. Henry R. Cassirer said, in his address to the ICOGRADA (International Council of Graphic Design Associations) Conference on 'Visual Communication and Education' in 1971, 'There is an old argument whether Latin or Mathematics are more meaningful in training a logical mind. I would suggest that translation into visualisation is on a par with both of them, and that a generation trained in this manner would be able to master more effectively not only the modern language of visual communication, but get an understanding of natural as well as social phenomena.' The implication in this second statement, as it stands, is that translation can take place, and this is true when, for instance, an idea has been expressed first of all in words or number and is then transformed into visual lan-



ensity. It is called the 'fovea'. Surrounding this is a large area where the receptors are widely spaced, which is the peripheral region. We look with conscious or near conscious attention with the fovea and continuously move this about to scan an area for precise information, at the same time we are aware of our surroundings through the messages that we receive, in dimmer intensity, through the peripheral region. Perhaps one is no more important than the other, for, in survival terms, it is important, when throwing a spear, that you are absolutely sure that there is no one raising his axe behind you.

If the construction of reality is the aim of art, I would suggest that this is also true of education as a whole, and that within this there is a special need to construct reality in visible forms. In discussing teaching and learning in this wider sense, therefore, the question is how can the visual be a language for thought and expression in areas outside art, and in what ways can children be helped to construct their thinking within the different subjects that make up the whole curriculum? Henry Cassirer suggests that visualization can help as a logical tool for understanding natural and social phenomena. From this distinction it should be possible, therefore, to group subjects into those that are concerned with the natural sciences on the one hand, and those that are involved with areas of human interaction on the other. However, there are dangers here through thinking that while one is concerned with objective thought, the other can only be subjective. This would be a mistake, for both, objective or subjective, are part of a logical way of understanding within the double need for direct and considered expression. The graph, for instance, is defined as a symbolic diagram expressing systems of mathematical connection arrived at through a process of logical thought. Perspective is another form of mathematically constructed visual notation, but in this case there is a difference, because the position of a person in relationship with the objects that are drawn becomes involved. This, therefore, is an action of perception by a particular perceiver in terms of position. While it has a need for logical methods of construction, it is also a personal expression

of delight in the sensation of being above, below, or at the side of a set of objects.

The ability to comprehend the total view, whether it is expressed in freely produced drawings, plans or diagrams (. . . it exists as a completed shape and simply communicates 'triangle') and to find in it detail, contained space, form, position and scale, is the major contribution that the experience of drawing can make to understanding. It is a language that enables us to visualize before, during and after the act of expression.

ROBERT BRAZIL

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WORLD STUDIES JOURNAL

The latest issue, Vol. 2. No. 1, is entitled World Studies and the Community College. It has articles by Cyril Poster, Leonard Kenworthy, David Selby and Warren Leon, and is guest-edited by Jo Zegarra. Included also is a description of Terra, a simulation game about global interdependence.

A single issue costs £1.25, a year's subscription (for 4 issues) is £5. The Journal is available from Alan Dodds, World Studies Resource Centre, Groby Community College, Ratby Road, Groby, Leics.

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What Should We Do?

Joyce E. Wright, University of California

The condition of arts education in the public schools of the United States is of great concern to professional arts educators. Data from a recent study about elementary school arts programs suggests that the arts, along with science and physical education, occupied the lowest status position in the schools' curricula. While the arts were not entirely neglected, they were not exceptionally prominent. Also, it appears that the school arts programs did not emphasize the artistic and aesthetic behaviors to the extent that arts educators advocate. The author suggests that we should question the extent to which aesthetic education is compatible with current schooling practices and conditions. Arts educators need to be realistic about the characteristics of the institutions where arts programs are based, or they may unwittingly support curricula which run counter to the true nature of the arts. Furthermore, arts educators need to be clear about the reasons given in support of school arts programs. It may be counter-productive to present a rationale for arts education that is not based upon the intrinsic nature of aesthetic activity.

The condition of arts education in the public schools of the United States is of great concern to professional arts educators and other persons interested in children's aesthetic development. This concern is based upon (1) the firm belief that the arts offer fundamental and unique experiences for human growth and fulfillment; (2) the precarious state and uneven quality of school arts programs; and (3) the realization that the majority of children in this nation may receive their only education in the arts as part of their public school experience. While the arts have never played a prominent role in the schools' curricula, (1) the current state of the economy is beginning to jeopardize the limited presence of existing programs. For example, one of the recent cost-cutting measures by the Los Angeles City Board of Education eliminated the sixth period of instruction for all secondary school students. As reported in the Los Angeles Times, 'District officials said the loss of sixth period will virtually eliminate electives such as art, choir and industrial arts.' (2)



Unfortunately, arts educators in this country are accustomed to the attitude that the arts are 'frills' and, therefore, easy targets for elimination when funds are scarce. In light of this situation, it behoves us to argue compellingly for the importance and value of the arts for human development. But, we need to be clear about the reasons we cite in our arguments as well as realistic about the types of programs the schools can provide. It may be counter-productive to present a rationale for arts education that is not based upon the intrinsic nature of aesthetic activity, or to design programs that have little chance of surviving. These warnings emanate from the author's experiences as an art educator as well as her analysis of data about the arts programs in a national sample of thirteen elementary schools.

These data were collected during Spring and Autumn, 1977 as part of a larger research project, a Study of Schooling. (3) Students, teachers, administrators, and parents answered survey questions; teachers and students were observed in classrooms and curriculum materials were analyzed. A

the elementary level of schooling participants included 286 teachers, 3,444 students, 1,724 parents, 13 principals, and observations from 29 classes for three days each in thirteen elementary schools located in several different major regions of the United States. The schools differed with respect to several general features: size, economic status, ethnicity, and whether urban, suburban or rural. Similar data about junior and senior high schools in the thirteen communities were also collected and are being analyzed separately. Comparisons will subsequently be made between the elementary and secondary levels. In addition to the data about arts programs, the larger Study of Schooling looked at curricular programs and practices in all major subjects so that it is possible to compare the arts to the other school subjects.

In general, it seems as if the arts, along with science and physical education, occupied the lowest status position in the schools' curricula. While the arts were not neglected, they were not exceptionally prominent. Among the arts, the visual arts and music were emphasized the most, as were production and performance activities. The data also suggest that there was more of an emphasis on students complying with teacher directions than on students using the arts for creative self-expression. And, while there was not a great amount of student selection of their own arts materials, it was still more than for other subjects. Additionally, students rated the arts as interesting and enjoyable, but also relatively easy.

Teachers reported that arts instruction accounted for only a small percentage of total instructional time. As would be expected, reading/language arts and mathematics accounted for more hours of instruction than all of the other listed subjects combined. Should we be surprised, then, that students rated reading and mathematics as the most important subjects, and the arts as the least important? I think not. In this competing market for time to teach a variety of subjects, any of which students perceive as hard and uninteresting, it is not surprising that teachers viewed the arts as important in providing positive and enjoyable experiences for students. Consequently, lack of instructional

emphasis and treatment as 'fun' activities would seem to help account for students' rating of the arts as the least important subject. After all, the Puritan Ethic assumes that enjoyable activities certainly cannot be important as well.

The data from this study also reveal that various teacher and principal characteristics, teaching practices, school resources, and parent characteristics were less than ideal but not completely lacking. About one-fourth of the teachers and principals had previous arts training. There were several school music teachers, but few additional resource persons. The arts were also frequently integrated with other subjects, but behavioral objectives were used infrequently. Parents were highly satisfied with arts programs, though less so than with other subjects. Yet parents, themselves, were not greatly involved as producers or consumers of the arts. Nor did they support increased school time for the arts.

We also found that teachers' attitudes about the importance of aesthetic goals of arts education — versus other goals relating to providing enjoyable experiences for students or allowing students to develop avocations for later life — yielded a statistically significant relationship to the quality and status of the arts programs. In other words, schools where teachers rated that it was important to teach students how to perceive, react to, create, perform and understand art works were most likely to have the highest status and quality of arts programs. Obviously, causal connections cannot be inferred from this correlation, but one can speculate on the nature of the relationship. One explanation for the relationship could be that teachers' attitudes and the nature of the arts programs were influenced by other factors not examined in this study. Perhaps, a small group of parents were instrumental in affecting the nature of the school's arts program. Alternatively, teachers might have thought aesthetic goals were important because of the status and quality of the arts program in their school. But teachers' attitudes about the importance of different goals could also have influenced the nature of the arts programs. Even given this explanation, we are still confronted with a

problem regarding recommendations for improvement. The formation and change of attitudes are complex and difficult processes to understand. Perhaps, the most that can be suggested is that teachers' attitudes about the importance of certain issues may be more critical than their actual preparation in a given area.

It is interesting that the division of goals for arts education, as described above, into those that related positively to the quality and status of arts programs and those that did not, parallels Elliot Eisner's categorization of goals into those that are essentialist and contextualist in nature(4). Thus, it appears that the goals concerned with the essential nature of aesthetic activity may be valued most highly in schools where arts programs are highest in quality. Furthermore, it seems logical that a rationale for the inclusion of arts in the school curriculum is stronger if it includes program goals which are unique to the arts. If we, as arts educators, argue that arts education is important because it helps develop students' motor coordination, contributes to their positive self-image, and provides them with a creative outlet, we are endangering the existence of the programs. This is a dangerous line of reasoning because instruction in other subjects can also accomplish these outcomes. When funds are scarce, subjects that cannot stand on their own and are not viewed as intrinsically important, will likely be curtailed or completely cut. Therefore, arts educators must defend the arts on the basis of what only the arts can do. It is not surprising that the schools discussed in this article which had the strongest arts programs were those where the teachers had the strongest beliefs about the importance of goals related to the intrinsic nature of artistic activity.

The data reported thus far suggests that the elementary school arts programs did not emphasize the artistic and aesthetic behaviors to the extent that arts educators advocate. The pervasive 'culture' of the school, which places the teacher in control of students and their daily school lives, permeated arts instruction also. But lack of emphasis upon individual student choice, personal expression and reaction to objects and events

is antithetical to the artistic process. Still, students rated the arts as more enjoyable and interesting than most other subjects. The smaller amount of teacher control in arts instruction than in other subjects, and the lack of emphasis on teachers evaluation of students' arts learning may have contributed to students' enjoyment of the arts. And the physical involvement of students in arts activities may have contrasted with the mental effort emphasized in other subjects. One might conclude that elementary school teachers used the arts as a nice contrast to instruction in reading/language arts and mathematics. As a reward or inducement, the arts might function well. But is this their proper role?

The findings presented above suggest that we should question the extent to which aesthetic education is compatible with current schooling practices and conditions. First, it seems appropriate to question the compatibility of aesthetic education and the schools in this study because of the type of knowledge which was the major focus of teaching and learning. It is hard not to conclude that instruction in reading/language arts and mathematics constituted the major focus of the schools' curricula. While this article did not present data about the nature of instruction in these subjects, it is probable that they concentrated on rule-governed learning. In other words, students were most likely taught to learn and follow rules for spelling, decoding written messages, writing, adding and subtracting numbers, and so on. Especially in elementary mathematics, following the rules to obtain the 'right' answer is usually the major goal of teaching and learning. But artistic activity often involves the breaking of rules, the discovery of new horizons, and the search for unknown solutions. (5) Of course, there are some rules and procedures important to any art form which should be learned, yet the nature of artistic expression and impression(6) is based upon the role of the individual in transforming his or her inner and outer worlds to create anew. Thus, there appears to be a conflict between the nature of the elementary school instructional emphasis on rule-governed learning and the more expansive and exploratory

ature of aesthetic activity. If teachers and students spend most of their time on the former, it seems likely that shifting to the latter would be difficult at best.

The behavioral emphasis even within arts instruction, as reported earlier, on students complying with teacher directions and choosing their own materials only infrequently, further suggests that students were not experiencing authentic artistic activity. Compared to instruction in other subjects, though, it appeared that students had more freedom — as limited as it was — in the arts. Perhaps, then, the arts served as a small reward for students or as a balance to the rest of the curriculum. A little freedom when working with paints or clay or acting out a story might be tolerated, but painting on a crumpled and torn piece of paper instead of on a whole, flat one or sculpting a nude female figure might be discouraged.

Another reason to question the compatibility of aesthetic education and schooling practices concerns the attitudes of students, teachers, and principals. The adults rated as most important those goals of arts education which concerned increasing students' self-concepts and providing enjoyable experiences for students. And students rated the arts as relatively enjoyable and interesting but easy and less important than other subjects. While the author does not deny that artistic activity does and should produce enjoyment and pleasure, we should question the implication of emphasis on these feelings for serious study of the arts. Such a perception of the arts might promote the attitude that the arts are not to be taken seriously. This attitude could, in turn, discourage sustained involvement in the arts, as either a producer or consumer, which would ultimately limit the meaning and knowledge that could be gained from such experiences. And yet, sustained and concentrated effort in producing, reacting to, or understanding the arts can only enhance the pleasure one feels as well as enable one to learn and know more about oneself and others. Lack of such effort would seemingly result in lesser rewards.

If schools, in general, do not provide environments conducive to the development and nourishment of aesthetic activity, what

are we, as arts educators to do? Should we design programs that fit into existing structures and, therefore, though they may not be exemplary, have a more likely chance of surviving? Alternatively, should we attempt to use the arts to change the nature of schooling so that it, in turn, is more compatible with the goals of aesthetic education? Or, perhaps, we must turn to other, more receptive media to provide children with an aesthetic education. The choice is neither simple nor easy. But, whatever solution we select, it appears that we should argue for the importance of arts education based upon the intrinsic nature of aesthetic activity. And, unless we are realistic about the characteristics of the institutions where arts programs are based, we may unwittingly support curricula which run counter to the true nature of the arts.

JOYCE E. WRIGHT

Joyce E. Wright is completing her doctorate in art education at the University of California, Los Angeles. She has taught art at all levels from pre-school through college and currently serves as a lecturer in art education at California State University, Los Angeles. Her analysis of data from 'A Study of Schooling' about school arts programs will be published in book form in the near future.

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Editorial Note

The articles by our American friends, Patricia Bauch and Joyce Wright, have been presented in American-English as a token of our respect for their contributions. This may appear to be an easy task, but it is not. Our thanks must go to our compositors for their patient efficiency.

Psychotherapy Through Art

Antony Weaver, U.K.

In the following article, some of Herbert Read's principles are specifically applied to the practice of art therapy. Antony Weaver suggests that the art therapist, steeped in the insights of psychotherapy, which work it complements, uses his knowledge of mental illness in a different way. The art therapist provides active alternatives to verbal processes, which are cathartic and therapeutic in themselves, and which do not necessitate interpretation, though they may give rise to it. Thus the patient is saved from an authoritarian transference relationship, and the possibility of friendship with the therapist is enhanced since the overriding grounds on which it interferes with treatment are weakened.

Art can transform psychotherapy just as it can transform education. Some art therapists, however, seem to regard themselves as psychotherapists, but acting by other means. Art work then is used primarily as an excuse to form a relationship, which becomes a transference one on the part of the patient, and through it the therapist exerts his or her influence, however non-directive the activity may be.

A psychotherapist may not value the patient's art work in itself, but use it for interpretation and to foster a dependent relationship.

One cannot altogether blame the art therapist who is more or less subservient to the consultant psychiatrist, some of the most famous of whom display an unsophisticated visual sense, and react to abstract work even of such masters as Picasso or Magritte as though it were abnormal. Thus a psychiatrist in a London hospital said to his student recently, 'Can't you get the patient to do a straightforward picture of a house for example? Then I might be able to interpret it'.

The rationale of this procedure is similar to what occurs in the educational world when vital, spontaneous creative work is not valued in itself, but used in some project or other, cognitively, so that the teacher may teach.

Of course a painting or sculpture may reveal unconscious forces at work and when interpreted the patient may undeniably be



helped by understanding what they are. Though it must be added that such understanding does not necessarily entail cure in a popular sense. To some patients it may make no difference, but others become able to accept a particular disability, phobia or whatever, when they can see it in context and find a way round it. That some people actually get worse as a result of analysis caused considerable dismay to the earlier practitioners as indeed Reich described at the time. The usual explanation is that the treatment has only succeeded in laying bare one level of symptoms, that the patient then regresses further and that deeper analysis is required in order to reach the significant conflict itself.

However, art therapy is neither psychoanalysis nor psychotherapy. And here Read comes to our help in the acute way in which he pointed to a blindness in Freud's assumptions in his discussion of identification and which is relevant to our concern about the place of transference.

Read points out that in a long footnote to his essay on group psychology, Freud wrote

We already begin to divine that the mutual relationship between the members of a group is in the nature of an identification ; and we may suspect that this common quality lies in the nature of the tie with the leader. Another suspicion may tell us that we are far from having exhausted the problem of identification, and that we are faced by the process which psychology calls 'empathy', and which plays the largest part in our understanding of what is inherently foreign to our ego in other people. But we shall here limit ourselves to the immediate emotional effects of identification, and shall leave to one side its significance for our intellectual life.' (1).

Read comments that 'it is precisely this significance of the process of identification for intellectual life that is our present concern when Freud says (3) that a path leads by way of imitation to empathy, he may or may not have been aware that he was indicating the path of art. It is true that there is another path — identification with the leader — the totalitarian path in which there is no empathetic relationship with other people, but only a blind obedience to one command. But that is not what we mean by morality; morality is essentially mutuality — the sharing of a common ideal. And the process by which we are induced to share a common ideal is none other than that indicated by Freud — the creation of an empathic relationship with our fellow citizens (sic) by means of common rituals, by means of the imitation of the same patterns — by meeting, if it were, in the common form or quality of the universally valid work of art.

From the psychological point of view, the social function of art takes on an additional importance: it saves us from an identification with a leader: it excludes the tyranny of the person: it unites us in the impersonal beauty of art.' (2).

Four considerations would seem to follow: firstly, one of the merits of art therapy is that some artefact is actually produced. Not only, as it is often said, do some patients feel that it is easier or safer to do this than to express themselves in words, for unconscious material may be represented symbolically without endangering temporarily necessary defences, but the object itself remains as a tangible

record. A vital point, which incidentally Michael Edwards, now professor of art therapy in Montreal, has pointed out too, is that both patient and therapist can relate to this thing. It becomes the object, or an alternative object, of the transference. In this way the authoritarianism of the therapist and the dependence of the patient are diminished. An empathic relationship comes about by uniting in the common form of the work of art.

Secondly, and allied to the above, some of the best psychotherapists, in my opinion, accept that though the importance of what goes on lies in their personal relationship with the patient, the encounter is less between expert and novice than between two people, both of whom bring their experience of living to the set-up. 'The therapist is therefore not alone in his endeavour to reach the other; rather two people are reaching for each other . . . The therapist needs to offer to his patient the possibility of a friendship from which as much falseness is excluded as possible, but which differs, in degree, from usual friendship in that one person commits himself to helping the other to enrich his capacity to experience'. (4). This is to say that the therapist draws upon basic human characteristics and also draws upon the techniques and skills he has learnt in his training. Such an attitude is reminiscent of Read's account of the teacher who sees the relationship from both ends, the pupil from one only, but which ultimately dissolves into friendship. (5).

Thirdly, art therapists as artists perhaps try to maximise the occasions when it is the creative work rather than the therapy which leads to dispelling the neurosis. The act of creation involves a bisociation, to use Arthur Koestler's word, of the conscious and the unconscious which is comparable to the very process, indeed the objective, of psychotherapy. Edith Kramer, in describing more than thirty years of her work (6), explains that uncovering and interpretation are seldom required by her, and that she does not need to encourage transference. Healing potentialities derive from some of the psychological processes that are activated by creative work. Thus, for example, she quotes a boy named Clyde whose personal fears about

himself and about his family were reassured by the fact that his sculptures did not collapse or explode in the firing.

Fourthly, in the past 15 years, a remarkable development in the American Association for Psychotherapy, known as the 'Theme-Centred Interaction Method', has been brought about by Dr Ruth C. Cohen(7). It is used in the teaching of French and Maths, in recreational centres, with hospital staffs and business management groups. As the name implies, the essence of the method is to keep in balance the 'I', the 'We' of the groups, and the 'Theme', all of which are seen in the context of the set-up. Elisabeth Tomalin, a collaborator with Ruth Cohen, who works chiefly in Switzerland and Germany, has incorporated Theme-Centred Interaction into her work in art therapy. The result is not only profoundly successful, but also it exemplifies in an extraordinary way the healing and educative power that comes from the simultaneous fostering of the instincts for communion and for origination. It is hoped to enlarge on this work in a future issue of our journal.

ANTONY WEAVER

Herbert Read and Antony Weaver were closely associated at Burgess Hill in Hampstead, a school run without a Headmaster. Read gave his talk on 'The Education of Free Men'(8) to parents there, during the period in which he was one of the Governors, 1944/46. Both frequented the London Anarchist Group at the Malatesta Club, and a dozen years later sat down together in Trafalgar Square at an anti-nuclear demonstration.

During the 70's Antony Weaver has been lecturer in education in the School of Art at Goldsmiths' College, and since 1978 tutor in its newly established Art Therapy Unit. Previously he had described an experiment in education and psychiatry at a residential clinic which he ran for emotionally disturbed and delinquent children, in **They Steal for Love**.

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OBITUARY — Professor Jean Piaget

Professor Jean Piaget, the celebrated child psychologist who died in Geneva on 16 September at the age of 84 had gained his world wide reputation in the 1920s with a series of studies on the development of intelligence, perception and language in children. From 1929 to 1971 he was Professor of Child Psychology at the University of Geneva.

Jean Piaget was born in Neuchatel in Switzerland on 9 August 1896, the son of Professor Arthur Piaget, a medieval historian. He was educated successively at Neuchatel, Geneva and Paris universities. His intellectual precocity first found outlet in zoology; as a child he had published an article on an albino sparrow he had observed near his home and at 15 years of age he became known to zoologists outside his native Switzerland through a series of articles on molluscs which he had published in scientific journals. His first degree was in zoology and his doctorate, gained from the University of Paris, was also in natural sciences, a study of mollusc distribution in the Valaisian Alps.

But his interests were turning towards philosophy and psychology; from 1921 to 1925 he was Chef de Travaux at the Institut J. Rousseau in Geneva, and in 1925 he became Professor of Psychology, Sociology and Philosophy at the University of Neuchatel. In 1929 he took the chair at Geneva, where in 1955 he was to found the International Centre of Epistemology.

The series of studies which were to have such influence on the course of thinking about child education appeared from 1923 with the publication of **Le Langage et Pensee chez l'Enfant (Language and Thought in the Child)** which was translated into English in 1926. It was followed in 1924 by **Le Jugement at le Raisonnement chez L'Enfant (Judgement and Reasoning in the Child, 1928)**; in 1925 by **La Representation du Monde de L'enfant (The Child's Conception of the World, 1929)** and a series of works on kindred themes, which

set forth Piaget's approach to the question of the development of the child's mind.

In these works Piaget took issue with extant conceptions about the effects of heredity on infantile mental growth; his proposition was that each child, according to its own needs and interests constructs and modifies its own model of reality by direct apprehension of the world about it. Piaget divided mental growth into four major stages; a sensory motor period covering the first two years of life; a period of infancy until roughly the age of six, when the child's preoccupation is with symbols, of language, dream and play; a period lasting until the verge of teenage, when the child copes with numbers, their relations and categories; and the period of early teenage in which he is preoccupied with logical thought. Though these theories were to encounter critics as well as fluctuations in popularity in the decades which followed their appearance, they were nevertheless to wield immense influence in the world of education, and Piaget continued to develop them over the years, in addition to publishing some, more general, works.

In 1955 he founded the International Centre of Epistemology at Geneva and retained his Directorship of this after retiring from the Geneva chair in 1971.

He was honoured with academic honours by universities all over the world including Cambridge and Harvard and he won many scientific prizes. He had also been Co-director of the Department of Education, Unesco, and was formerly President of its Swiss Commission.

This obituary appeared in 'The Times' of 18 September 1980. We are grateful to Times Newspapers Ltd. for giving us permission to reproduce this tribute to Professor Jean Piaget.

Readers of The New Era will know that Professor Jean Piaget was a Vice-President of the World Education Fellowship.

The value and the neglect of the expressive disciplines in education: a critical appraisal of Peter Abbs

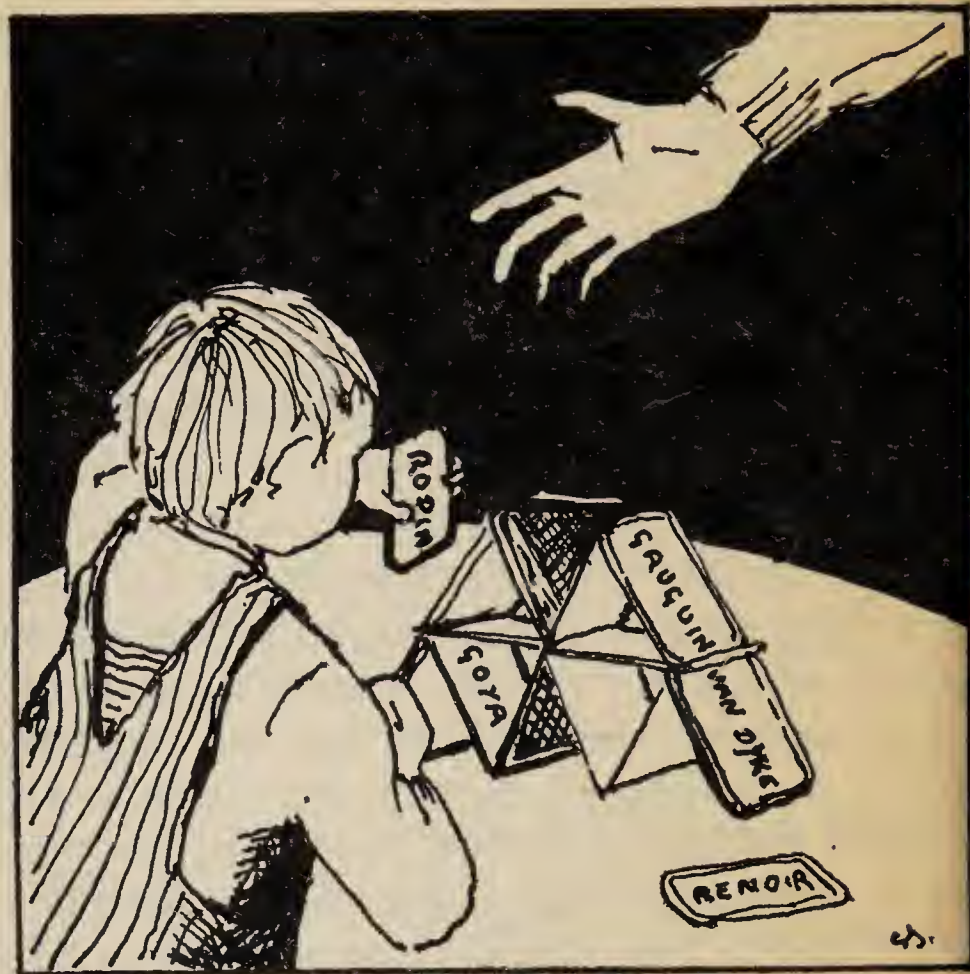
Michael Fielding, U.K.

I should like to contribute towards this contemporary assessment of Herbert Read's statement through a consideration of a recent paper by Peter Abbs.

The paper entitled 'Education and the Expressive Disciplines' originally appeared in TRACT No. 25(1) and was published subsequently with minor but interesting alterations as chapter II of Abbs' latest book **Reclamations** (2). It forms part of Abbs' ongoing critique of our cultural and social malaise evident in the contemporary commitment both to a technological imperative which relegates questions of human purpose and fulfilment to the dustbin of history and to the cerebral hegemony of scientism which operates as its cognitive counterpart. Abbs' contributions to the elaboration and exploration of an authentic dynamic alternative through his own writing and through TRACT and the authors associated with it(3) comprise an important counterblast against formal education's current rediscovery of Gradgrind and the present British government's embrace of laissezfaire economics both of which enshrine the reification of human beings and the attendant instrumentalism which is its practical correlate. Against an education system that relegates the expressive disciplines which celebrate and explore the knowledge of the poet, the artist, the composer, the dancer to the periphery of the curriculum, Abbs wishes to assert the primacy of those very modes of understanding and being-in-the-world. Through these modes it is possible to give form, structure and living coherence to neglected but fundamentally important aspects of human experience such as 'passion, phantasy, intuition, feeling, hunch, apprehension, doubt, belief, impression, dream, vision'.(4) The expressive disciplines should lie at the heart of the curriculum because it is through them that human beings are able to give meaning to their existence. The telos of Abbs' paper, thus bears out Herbert Read's apophthegm which provides the touchstone of this issue of **The New Era**. My own view is that much of what Abbs has to say is very important and to a large extent true: hence the large proportion of this paper is devoted to an exposition of his views. However there are aspects of his critique which are to varying degrees mistaken and, unless qualified, potentially reactionary. The latter part of this paper will thus attempt a constructive appraisal of Abbs' position and sketch out possible alternatives.

* * *

Abbs' paper opens by posing the question as to why we have developed a notion of knowledge, and



consequently of education, which is largely scientific or which at any rate is one that excludes the expressive arts. Why, he asks, have the expressive disciplines remained on the periphery of the school curriculum? This double enquiry, which is primarily historical and philosophical in nature, comprises the first four sections of his undertaking.

Abbs begins his project by taking a critical look at Continental Rationalism which, together with Anglo Saxon Empiricism, has dominated Western European philosophical thought since the break up of the Medieval world. Neither Rationalism nor Empiricism could find a place for the expressive arts and since the notion of knowledge that emerged from both traditions was closely in harmony with the emerging science that today is taken as the paradigm of knowledge, subjectivity and feeling were frowned upon. The assumption that 'hard facts' and 'objectivity' provide the measure of intellectual propriety is thus seen as having deep historical roots. The Rationalist tradition exemplified by such people as Kepler, Spinoza and Descartes approached both the understanding of mankind and the world through a mathematical model which found no place for the culture of the feelings or the culture of the senses, let alone a place for the harmonious functioning of heart and mind. This is hardly surprising since Cartesian ontology depicts the self as a pure mind. The mathematical reductionism of mechanistic

philosophy thus excluded entirely the work of the imagination: myth, metaphor, dream and prophecy were regarded as mere illusion. A similar fate awaited them in the hands of Anglo-Saxon Empiricism which reduced aesthetics to the level of whimsy. Neither the Empiricist model, which consisted in the accumulation of well-tested and verified facts, nor the Rationalist schema, which advocated the application of mathematical logic in order to clarify the nature of the world, found any significant place for the expressive arts. Thus, all those elusive qualities, which form part of our daily experience of life are subverted and, more often than not, denied.

The last section of Abbs' historical enquiry returns to the roots of Western philosophy in Ancient Greece. In contrast to mechanistic philosophy, both Plato and Aristotle were convinced of the importance of the arts in shaping human behaviour. Focusing particularly on Book III of Plato's **Republic** (which, interestingly, had a large influence on Herbert Read's **Education Through Art**) Abbs illustrates the key place accorded to aesthetic education in Plato's system. Socrates' contention that the art of the painter and every other creative and constructive art are full of the beauty of style and the harmony and grace of good rhythm'(5). This is important because active initiation into the forms of beauty draws the young towards the beauty of reason. Aesthetic education, then, is part of the preparation for higher education which leads to rational understanding and moral goodness.

Whilst applauding the recognition of this aspect of human experience, Abbs expresses serious reservations about Plato's philosophy of art. His global objection is that, despite the acknowledgement of the importance of the expressive arts, they are accorded value merely in an instrumental sense; that is, they are ultimately to be seen only as one aspect of preparation for the higher life of reason; truth can only be reached by the unimpeded intellect. His more specific worry concerns the Platonic notion of culture which, whilst all-embracing and unified, is seen as fundamentally hostile to mankind because it allows only a closed, idealistic symbolism. The Platonic notion of culture is one which provides unity and solidarity but in so doing suppresses the spontaneous energies seeking to explore new forms and meanings. The unity of Plato's ideal was to be achieved in part by the editing of the great myths, cutting out chunks of Homer, banishing Hesiod in which the gods behaved immorally and exiling the free poet.

For Abbs, there are two different, indeed, opposing elements in culture. Traditional culture concerns itself with fidelity to the community and to the received traditions which make community possible. In contrast to this, what Abbs calls innovative culture is concerned with fidelity to individual experience, 'to all that is known, sensed, felt, apprehended from within, to the awakening of all those personal meanings that slumber in our experience'(6). Traditional culture by itself is inadequate because it relies on imitation and not exploration; it has an inherent tendency to become endlessly repetitive and its ritual emptied of vitality.

It needs to run in tandem with its innovative counterpart, and it is to the dual development of both kinds of culture that Abbs turns in the concluding section of his paper.

Before elucidating some practical imperatives attendant on a genuine commitment to a living culture he sets out the broad philosophical perspective on which he bases such a commitment. 'Wholeness of being' is both the condition and the goal of truly human existence, yet, as Abbs has shown, dominant Western philosophies have predicated their enquiries on an impoverished conception of human existence which excludes 'the immense and rich complexity of actual experience'(7). The expressive arts are vitally important for at least three reasons; firstly, they arise out of our human struggle for meaning within the broad flux of reality. Because of this the breadth of the existential framework within which they operate precludes the kind of cognitive anaemia and falsification characteristic of scientism. Secondly, they are 'an essential part of the existential quest for meaning'; and, thirdly, 'they keep sharp and subtle the various tools necessary for the task'(8). Because the arts actively involve a broad range of human awareness, including such neglected forms as feeling, sensation, intuition, imagination and instinct, because the expressive arts have this comprehensive and varied area of interest they are especially capable of contributing towards the 'wholeness of being' towards which Abbs would have us strive.

The sketching out of some of the more important aspects of the appropriate social and educational contexts within which such wholeness of being can flourish constitutes Abbs' main preoccupation in the remainder of his essay. He begins by reiterating the complementary importance of traditional and innovative culture to a society which, quoting an earlier paper in **TRACT** No. 22, he says 'both effectively transmits a strong and authentic symbolism while allowing, at the same time, personal space for improvisation and innovation'(9). Sadly, the modern world in which we live performs a kind of reverse alchemy on the symbolic meanings that saturate our cultural practices: the gold of genuine human intercourse is reduced to the base metals of the cash nexus; 'culture has been reduced to commodity and entertainment'(10). Despite the currency given to the concept of education as initiation in the decade following the mid-sixties, education and society as a whole exhibit little of the symbolic richness Abbs is after. Initiation à la R. S. Peters is an emasculation of the Abbsian ideal: for Abbs the important stages in an individual's life call for dramatic and powerful recognition in the form of communal celebration. It is initiation in this sense, initiation as key ceremonial moments in an existential liturgy, that he advocates as an indispensable part of our educational process. If schools do not provide such symbolic events no other agency will. The drudgery and spiritual emasculation of contemporary ways of life provide no place for anything other than the functional and that which fits snugly into the barren equation of the cash register. Abbs is aware that this withering away of

human sensibilities is not a recent phenomenon and he quotes approvingly from Susanne Langer's **Philosophy in a New Key** which traces the impoverishment of our symbolic environment back to the advent of the Reformation and Industrialism.

Needless to say, Abbs recognises that schools cannot solve problems of this enormity single handed, but he feels that they can contribute towards regeneration by providing for the development of 'ritualistic occasions, ceremonies which convey a sense of unfolding drama, a sense of community giving symbolic form to its own deepest needs'(11). Part of the attraction of young people towards football, pop music and even advertising is seen as a response to the ritualistic elements incorporated in them. What Abbs wishes to see is a refinement and deepening of such ritualistic elements in the life of the school. We could begin by identifying those occasions in a person's life at school when critical changes take place and supplement these by introducing into each term 'a major festival exploring a major theme in which children and teachers collaboratively work on a programme of events'(12).

These strategies would be one approach to creating the kind of solidarity and sharing of important experience typical of what has previously been described as 'traditional' culture. 'Innovative' culture, the indispensable counterpart to traditional culture, requires equally vigorous encouragement. This personal, experiential mode of symbolising can best be developed by nurturing what Abbs calls 'fidelity to their own experience'(13). It is this personal authenticity which is the key to the teaching of the 'living arts'. The aim of the arts, seen not in the first instance as the detached study of symbolic forms but as the active effort to create and express the actual meanings and feelings which exist among the children, is to encourage the "trying out of symbols; the trying out of words or colours or shapes or movements or sounds"(14). The initiation these sorts of activities provide should not be conceived in terms of its entering into a cognitive, object-centred network, but rather as the testing of the objective discipline against the actuality of individual experience. 'The creative arts, in other words, are not there to secure an understanding of a pre-existing order. They are not primarily concerned with the reproduction of what is; they are concerned to inaugurate, to usher in the new and the unique. The most obvious characteristic of the expressive arts is that they are stubbornly specific, imbued with all the qualities of their creators, and not convertible into generalities'(15). This is not to minimise the strenuous and exacting discipline which art as 'the elaboration of the self through symbolic forms' entails; nor is it to suggest that the context within which such expression takes place is easy to develop in schools in the early 1980's. The expressive arts require of students the development of a 'creative receptivity', a commitment to living with work-in-progress, a readiness to withhold judgement: equally it demands of the teacher and the school that they provide an environment imbued with trust and openness where 'making a mistake' is not seen as an occasion

for reprimand but as a positive springboard for the ongoing exploration and development of the self. 'For, in the end, art acts as a metaphor as well as a preparation for the greatest art of all, **the art of giving form to existence**. And this, ultimately, is why the expressive disciplines should lie at the heart of the curriculum'(16).

* * *

The importance of Peter Abbs' paper is at least five-fold: firstly, he identifies with considerable clarity and firmness an area of human experience which is variously distorted, undervalued, ignored or deliberately suppressed at both a philosophical and a practical level; secondly, he illustrates the appalling consequences of such virulent myopia; thirdly, Abbs insists on incorporating history as a necessary ingredient in his examination of contemporary dilemmas; fourthly, he indicates a viable philosophical alternative to the hegemony of Rationalism and Empiricism to which an alternative practice can turn for guidance and support; lastly, he grapples with the construction of a workable substitute for the imbalance of contemporary schooling and offers specific educational strategies. Herbert Read's assessment that the suppression of spontaneous creative ability in individuals is the cornerstone of our contemporary predicament is amply supported by Abbs' work. The suppression is seen as having both philosophical and practical dimensions; indeed, the implication is that the grotesque imbalance of contemporary educational practice has its origins in a fundamentally impoverished, almost freakish, epistemology.

Abbs' paper thus seems to combine the virtue of radical intellectual enquiry with the practical thrust of the educational reformer, a combination as rare as it is welcome. Yet, despite, or perhaps because of what I take to be its substantial importance, it is also necessary to see that it suffers from significant weaknesses and it is to these worries that I now wish to turn.

My first serious objection to Abbs' account is that it conflates description and explanation. It fails to sustain the promise of its opening section(17) in which his enterprise is spelled out: it lacks sufficient heuristic coherence and where we expect explanation we have instead to be satisfied with description. We are told that the project seeks an answer to why we have developed such an impoverished epistemology and why the expressive disciplines have remained on the fringe of the school curriculum, yet neither enquiry is explicitly related to the other, nor, more seriously is the history of either placed within any satisfactory socio-political context. There are references to industrialism and the rise of science, but since there is no clear explanatory base on which the superstructure of his account is to be erected we remain unclear as to how these events are related to the history of epistemology. This kind of limitation is very serious indeed not only from a theoretical point of view, but also from a practical standpoint. Unless we have a clear understanding about connections between the basic units of an undertaking our grasp of the problems will be confused

any action predicated on such a muddled understanding will also be mistaken.

If we take a closer look at the passages to which I have just referred, the methodological vagueness and the questionable nature of the implied practical implications become more apparent. Abbs' dual enterprise is to offer an explanation, not a description, of an unbalanced epistemology which threatens to tip unwittingly into a mechanistic abattoir of the human spirit: he also promises an explanation, not a description, of the peripheral status of the expressive arts in our equally moribund school curricula. The tacit assumption seems to be that these two enquiries are closely related aspects of a larger drift towards cultural necrophilia. Abbs seems to be suggesting that because the concept of education is inextricably bound up with what it is to know something then both the theory and practice of education will be characterised by the dominant philosophical account of knowledge. In general he seems to be proposing that a spiritually barren epistemology results in a spiritually barren education system. But none of these connections is made explicit and since they are highly contentious their omission is extremely damaging to the credibility of his enterprise. For instance, many sociologists and historians would immediately point to the way the state has used public education as an instrument of socialisation and domination, and would furthermore stress the minimal importance of the epistemological issues which Abbs sees as the controlling factor. What is equally puzzling about this early section of his work is that if Abbs is suggesting this connection between epistemological theory and educational practice then one would expect him to recommend that part of our efforts should be directed towards philosophical reconstruction and not to the reform of educational practice because educational practice has its roots in particular theories of knowledge. But he does not suggest this. Perhaps one should tackle both questions simultaneously but one has no way of knowing. None of this is clear precisely where it should be.

I have suggested thus far that Abbs has too weak a theoretical grasp on his enterprise — his tacit assumptions are highly questionable and the specifically analytical power of his thesis is elusive. My second objection also arises out of worries about lack of clearly defined theoretical boundaries. I find it difficult to formulate my objection precisely. I offer it tentatively yet with the conviction that the worry towards which I am feeling my way is genuine and important. Occasionally in the essay one encounters remarks which hint at a particular political stance yet nowhere is this stance either made clear or adequately defined. For example, when we read a quote from Susanne Krieger suggesting that 'The withdrawal of all the natural means of expressing the unity of personal life is the major cause of the distraction, irreligion and rest that mark the proletariat of all countries.(18)' of us whose sympathies lie with the working class who see in these manifestations of proletarian life the way forward to a more just, caring society

can hardly be blamed for feeling a little uncomfortable(19). As a result, one views complaints about 'examination — obsessed comprehensives'(20) with some suspicion, not because his description of comprehensives is totally wrong, but because one cannot but wonder why comprehensives are singled out as the prime target and because the phraseology fits too snugly into a view of the world which is contemptuous of ordinary people.

Arguably this is not a major objection and is in any case, difficult to substantiate. However, it is given oblique support by my third area of disagreement which concerns Abbs' views on mass culture. His position is that 'Alas in the modern world, most symbol — making is in the hands of commercial agents, with the result that culture has been reduced to commodity and entertainment'(21). Culture as far as those at school are concerned is 'mass culture'. It offers a world of 'megatechnic noise and megatechnic celebration . . . Mass culture (in the form of discos, for example) is for the simple and inchoate release of blocked emotion'(22). Its leading figures are described as 'bizarre dionysian pop-performers' whose 'antics' are merely 'mindless'(23).

It is clear that Abbs regards mass culture as a profoundly vacuous product of modern society and sees its influence as an equally profound negation of everything that the expressive disciplines hold dear(24). This position is not a new one and can claim support from such diverse sources as T. S. Eliot, Ortega y Gasset and F. R. Leavis on the one hand, to writers of the Frankfurt School like T. W. Adorno, Max Horkheimer and Herbert Marcuse on the other. Two other well known contemporary British writers sharing broadly the same position as Abbs are Fred Inglis and David Holbrook.

Such an assembly of genuinely important thinkers is formidable, and yet I would argue that they are wrong, just as Abbs is wrong. Abbs' underlying assumptions seem to entail a monolithic view of working people, and their relationship with the media and other agents of the status quo of consumer society is seen as one of almost total subjection. This view seems to me manifestly false: the working class are not a homogeneous mass and the argument that they have been bought off by the hedonistic enticements of capitalism remains far from proven. The methodology typical of the Abbsian view of mass culture seems equally wayward. Characteristically one starts with an aesthetic assessment of the inanities of commercial culture and then one jumps to its supposed effects on mass behaviour and consciousness. But this kind of model in which the unsuspecting dupe passively soaks up cultural stimuli is crudely behaviourist and ignores the recalcitrant fact that in non-totalitarian societies the cultural media function through a highly complex matrix of mediating factors and influences: the cultural message or object is filtered through peer-groups, work-mates, unions, family and other social institutions. Popular culture and popular consciousness are not unitary structures: they are highly complex and often contradictory; they are dynamic rather than static.

A good deal more needs to be said if one is to take up the cudgels with the notion of mass culture, but within the context of this paper no more can be added here other than to say that there is a small but growing body of work beginning to build a serious challenge to the mass culture orthodoxy(25). There are, however, two further points I should like to make in connection with Abbs' treatment of mass culture.

The first of these is that his analysis lacks the authenticity which a fully sensitive appraisal would exemplify. His examples and his phraseology have the flavour of a theoretical position being vehemently expounded, rather than that of a felt experience being elucidated. I am not questioning Abbs' sincerity; rather I am advocating his existential engagement with youth culture. To dismiss all pop music as mindless trivia is to trivialise one's own analysis. Had Abbs had some meaningful contact with, say, punk rock he would have recognised that what appears to be just a lurid mixture of filth, noise and violence in fact contains the seeds of the awareness he is advocating.

My second point is that this lack of existential engagement or, at any rate, this refusal to 'listen' in a phenomenological sense to the very thing he is criticising leads to a deafness to the complexities involved. This is not merely a querulous observation or a pedantic obsession with the complex: the point is that if we are to transcend the current state of affairs which produces such a high proportion of cultural pap we need to be able to identify the progressive elements within contemporary society and build on them. And such identification requires a sensitive 'ear' as well as an emancipatory perspective.

This brings me conveniently to my fourth major worry about Abbs' paper: this concerns its utopianism. Few teachers of the expressive arts can fail to be moved by the importance of what Abbs has to say about 'wholeness of being': it is so clearly right and so urgently needs to be said that one feels almost a traitor in offering any kind of complaint. But whilst I was reading Abbs' account of this 'beckoning ideal' I could not help but be reminded of Marx's picture of non-alienated man in **The German Ideology** and, naturally enough, I could not avoid thinking that the achievement of Abbs' ideal waits upon the achievement of genuine socialism.

Perhaps I can best make my objection by posing two questions. The first concerns the roots of the current crisis: Why is it that the cultural growth of our contemporary way of life is so disfigured by the 'commercial agents' Abbs so rightly abhors? I am not at all sure how Abbs would go about answering this question since he studiously avoids all references to capitalism. My own position is that any adequate answer to such a question must make crucial reference to the advent of capitalism. It is interesting to note that Adam Smith, who played a crucial role in the development of 'the commercial spirit', which is at the very heart of capitalism, was quick to realise that the division of labour was doubly damaging for education. It so impoverished human beings that one almost needed a special education, which of course never

materialised, to counteract the damage. Conversely, it also made the need for education redundant because of the extreme simplicity of the tasks required of the average worker. Despite his correct identification of the problems involved, Smith, and others like Robert Owen who were hostile to capitalism, relied merely on moral injunctions as solutions. Owen relied on tackling the errors of capitalism 'solely by the force of reason'. He saw this as a gradual process saturated with compromise. Nonetheless he felt that 'truth must prevail . . . it is confidently expected that the period is at hand when man, through ignorance, shall not much longer inflict unnecessary misery on man; because the mass of man will become enlightened, and will clearly discern that by so acting they will inevitably create misery for themselves'.(26)

What was wrong with Smith's and Owen's educational solutions was that both were utopian: Smith was not prepared to jettison the economic foundation which he himself saw as the root cause of the situation; and Owen thought that a gradualist approach relying entirely on its reasonableness would be a heavy enough moral weapon to end the horrors he so graphically described.

This brings me to my second question: why should Abbs see his own solutions working where others have failed? I do not think there is any reason why they should unless they are linked to a broader strategy. Abbs' solution is utopian and will fail for precisely the same reason that Smith's failed and Owen's failed: namely that it offers an aspectual solution to a many-sided problem. As the Marxist philosopher István Mészáros puts it, 'Utopianism is . . . necessarily inherent in all attempts which offer merely **partial** remedies to **global** problems in accordance with the socio-historical limitations of the bourgeois horizon — bridging the gap between the partiality of the advocated ad hoc measures and the overall results by arbitrarily anticipating an outcome of their own liking'.(27) None of this to deny the worth of Abbs' ideal: it is rather to doubt the effectiveness where other noble programmes have failed. To instance Mészáros again, 'What decided the fate of these utopias at the very moment of their conception, was the fact that they aimed at producing the desired effects **in place** of the necessary social changes, and not **through** them'.(28)

If we are genuinely committed to the aesthetic education of persons, we are also committed to changes in the economic, political and social dimensions of our way of life. Commitment to the former whilst disregarding the latter is, in the end, a commitment to no more than the ever-diminishing echo of a soaring idea whose foundations are in the imagination only and never in the ground on which the much despised masses tread their way to work.

* * *

I prefaced the last section of my paper by suggesting five ways in which I saw Abbs' thesis as important; I then went on to say a little concerning four reservations I had about his account. Since I spent a good deal more time criticising than applauding, I should like to substantiate my broad sympathy with Abbs' project by

highlighting what I take to be his two most important phases in the essay. These are, firstly, his stress on authenticity, on fidelity to one's own experience, and secondly, on the importance of ritual in schools. The first of these suggestions I do not wish to comment further here, other than to say its importance is enormous, particularly in the current educational climate. The second is at once arresting, unfashionable and crucially important, and it is to the suggestion that schools should develop 'ritualistic occasions' that I now wish to turn.

Abbs' favouring of ritual in schools is particularly important because it involves the notion of 'community', which is at the centre of the educational enterprise. Much of what he has to say on the topic has a powerful appeal precisely because it touches on those glimpses of unity and sense of a shared way of life which many of us in schools value highly. Yet I cannot help feeling that his account slides over the difficulties too easily, and, in the end, I am left wondering if he has understood the real nature of the very thing he is advocating.

Five strong objections occur to me. Firstly, one needs to remember that ritual is a mobile entity and can be attached to objectionable as well as to laudible ways of life; Hitler was not blind to its uses. Secondly, as well as to remember that each of the three examples Abbs gives of contemporary adolescent ritual — football, pop music and advertising — gain a considerable part of their attraction because of the way in which various sub-cultures use them as counter-cultural objects, or at any rate, as diametrically opposed symbols to the dour paternalism of many schools today. Thirdly, our historical grasp of ritual as a cultural phenomenon immediately point to its deeply conservative, often reactionary, propensity. This is something which needs to be guarded against. The ritual we seek must have qualities not normally found in it; it should somehow retain the liberating perspective of a personalist ontology and the dynamic openness which any emancipatory project demands. Fourthly, ritual is a form of communal activity which celebrates in a fixed, symbolic way certain static but important aspects of group life.

A major problem then seems to be that the communal bedrock on which ritual is founded may well be missing: we live in a vastly unequal class society which manifests itself in the school as elsewhere and this very fact of conflicting status and interests calls into question the unity on which any ritual must rest. Finally, it seems to me that we need a much clearer articulation than we get at the moment of the relationship between 'ritual' and 'community'. The terms 'communal' and 'community' are bandied about with too little care in contemporary literature and it is important that Abbs and others to be sensitive to the distinctions between e.g. collectivity and community.

Of these objections, the last two are the most important and they can only begin to be overcome if our schools are committed to valuing each pupil equally, if they are committed to what Pat Daunt(28) calls 'the equal value principle' — the true philosophical principle of comprehensive education. Whether education

in a class society can ever really be based on the equal value principle remains less clear to me than it does to Daunt, who takes a much more optimistic view than I do of the extent to which our social and political practices exhibit a person-oriented, caring perspective.

On the distinctions between 'community' and 'collectivity', a good deal more needs to be said than space allows. Perhaps I could indicate the nature of the problem by giving an example of a ritualistic occasion which in the one case rested upon a collective, or as I prefer to call it, a functional unity, and in the other case rested on a genuinely communal or personal unity. The ritual occasion I have in mind was an end of term Christmas concert at two infant schools. In the one school there had been the customary nativity play and some singing too, but the gathering lacked fire and enthusiasm on the part of the children and the interest of the parents was largely confined to how their particular child was performing, rather than embracing a general delight in the gathering as a whole. Carole, the student whom I was supervising on teaching practice, compared the events just described with the festivities at the infant school which her own son had recently attended, and tried to clarify her worries about the differences between the two schools by contrasting the two concerts. Fundamentally, it came down to this: why was it that the one school managed to have such events as Christmas carols, plays and so on which express a sense of joy and involvement in the singing and drama itself, and in the communal nature of the event, whereas the other did not? Why did the school she was at tend to have Christmas carols, plays and so on which had little vitality or enthusiasm in the singing or the subject of the songs and why did there seem to be an absence, or leastwise a thin coating, of community?

Now there might be all sorts of reasons we could plausibly forward for why one Christmas concert was enjoyable and satisfying and the other was not. Carole felt very strongly that the attitude towards music in education was the most significant factor and quite clearly, to a large extent, she was right. In the one school the children not only listened to but also participated in making music both communally and individually as part of every day life: in the other school only one member of staff could play the piano; music was a rarity and an object of curiosity, and the songs which were performed as part of the Christmas concert were recorded on tape by the single piano player and loaned to each class which then attempted to respond with something akin to enthusiasm. Given these two very different set-ups it is hardly surprising that the results were markedly different. But I want to suggest that the differences can best be understood not in terms of technical expertise, or its lack, but rather they have their roots in the distinct forms of human relations which characterised the two schools. In other words, if I wanted to tackle the problems of the school with the "cardboard" Christmas concert I would not just look at musical matters — I would look at the whole way of life of that school and the kinds of relationships it encouraged and exhibited. In one case

the Christmas celebrations were a natural expression of a wider 'sense of direction' and were but one example of a vibrant communal way of life: in the other case, the celebrations could hardly be counted as such since they appeared to be **externally** imposed by parental or teacher pressure (and obligation). Ritual qua ritual is not worthy of our support. Ritual rooted in a communal network of human relations is however important.

* * *

That Peter Abbs' paper is saying something very important is quite clear. I have tried to indicate where its weaknesses lie, but at no point do I wish to challenge the importance of the expressive disciplines in education. I would, however, say that whilst the knowledge of the expressive discipline is at this point more important than the kind of knowledge associated with scientific enquiry, they are of subordinate importance to a third kind of knowledge — namely the knowledge of living in a community.

As they stand, these remarks are somewhat cryptic and likely misleading, so I intend to close this paper by fleshing out some of the above contentions. To do so, I turn to the work of the unjustly neglected philosopher John Macmurray, whose educational and philosophical writings provide some of the more significant work in either field in the last fifty years.

In a particularly interesting unpublished paper, 'Reflections on the notion of an educated man' (29), Macmurray approaches epistemology by asking what kinds of knowledge we need in order to lead satisfying lives. His answer is threefold. The first category he suggests is technical knowledge; that is knowledge which helps us realise our intentions — know how. The second what he calls valuational knowledge. If technical knowledge tells us **how** to achieve our ends, then valuational knowledge tells us **why** we choose those particular ends. Thirdly, and fundamental to human life, is the 'knowledge of community . . . knowledge of people and of their relations with one another'. This is not the knowledge of the sociologist who endeavours to know **about** people; it is the knowledge of another person which characteristically arises from a personal relationship — from friendship. Such knowledge involves mutuality and is necessarily reciprocal because it only comes about by revelation, by openness with one another, by caring. This kind of knowledge is of supreme importance because it is only through caring for and knowing others that we can come to be, or indeed know, ourselves.

Abbs' position on the importance of the expressive disciplines is to be welcomed, yet ultimately even they must be subordinate to a 'knowledge of community'. I would want to transcend Abbs' contention that art 'acts as a metaphor as well as a preparation for the greatest art of all, **the art of giving form to existence**' (30) — such a preparation, indeed such an outcome, must rest upon our living together in community because it is only through personal relations with others that we are able to become ourselves. Herbert Read's contention that 'the secret of our collective ills is to be traced to the suppression of spon-

taneous creative ability in the individual' is true, but only within the context of a broad personalist perspective.

'The first principle of human nature is mutuality . . . This principle, that we live by entering into relation with one another, provides the basic structure within which all human experience falls, whether individual or social. For this reason, the first priority in education — if by education we mean learning to be human is learning to live in personal relation to other people. Let us call it learning to live in community. I call this the first priority because failure in this is fundamental failure, which cannot be compensated for by success in other fields; because our ability to enter into fully personal relations with others is the measure of our humanity.' (31)

MICHAEL FIELDING

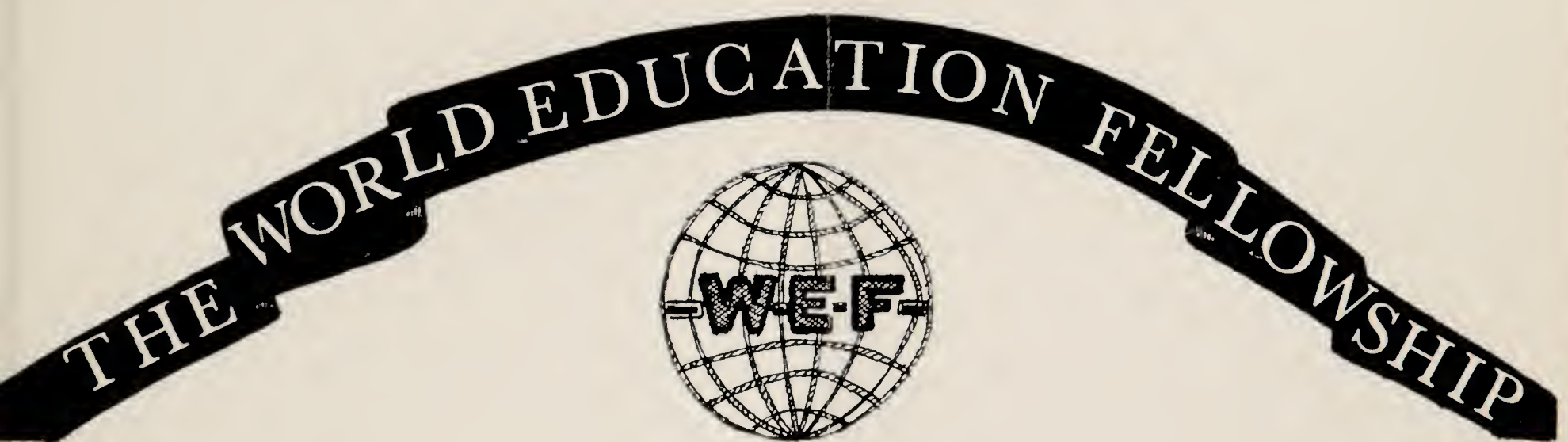
Michael Fielding is Head of English, Thomas Bennett Community School, Crawley, Sussex. Since qualifying in Bristol in 1969, he has taught in secondary schools, N.E. London Polytechnic and London University. A one time member of The New Era Editorial Board. Particular interests: the philosophy of John Macmurray and the concept of fraternity.

References

- 1 Abbs is now in the process of winding up the journal **Tract** which he co-founded with John Adams in 1971. See the present author's review of **Tract** No. 1 in **The New Era** Vol. 53 No. 7 1972 p.198. Readers interested in obtaining **Tract** No. 25 and information about available back issues should write to P. Abbs, The Gryphon Press, 38 Prince Edwards Road, Lewes, Sussex.
- 2 **Reclamations** Heinemann Educational Books: 1979 £5.95.
- 3 e.g. Inglis, Field and Holbrook, David.
- 4 **Reclamations** p.31. In this paper I am focusing exclusively on Abbs' paper 'Education and the Expressive Disciplines' which appeared in **Tract** No. 25. However the page reference I give are to the slightly revised version which appears as Chap. II of **Reclamations**.
- 5 **Republic** Book III — Plato, Jowett's translation Quoted in **Reclamations** p.39.
- 6 **Reclamations** p.41. This quotation is taken from the original **Tract** version p.13 and is slightly longer than the book version.
- 7 **Reclamations** p.42.
- 8 *Ibid* p.43.
- 9 This passage is not included in the **Reclamations** version. See **Tract** No. 25, p.15.
- 10 Ditto (9) above. See **Tract** No. 25, p.16.
- 11 **Reclamations** p.44.
- 12 *Ibid.* p.46.
- 13 *Ibid.*
- 14 *Ibid.*
- 15 *Ibid.* p.47. Abbs has made minor changes in the book version. The above quotation is from **Tract** No. 25 p.18.

Ibid. p.47.
 See **Tract** No. 25, p.34. In **Reclamations** it becomes Section II, pp.29/31.
 Langer, Susanne. 'Philosophy in a new key', **Reclamations**, p.44.
 It is not that I'm suggesting Susanne Langer is wholly wrong in her assessment. My objection, like my objection to Abbs' phraseology which I instance above, is that it betrays a lack of solidarity with the oppressed as well as providing an explanation which is only partial and stands in need of considerable explication.
Reclamations, p.46.
Tract No. 25, p.16. This passage is omitted in **Reclamations**.
Reclamations p.30.
 Ibid p.31.
 One feels his disgust with mass culture is even more severe than his antipathy towards scientism because mass culture entails a betrayal rather than an abandonment of the human spirit.

- 25 Readers particularly interested in this topic might like to start with Swigewood, Alan **The Myth of Mass Culture**, Macmillan, 1977. Despite a rather disappointing tail end to the book, it however provides an excellent overview of the main figures in the debate, and also contains a very useful bibliography.
- 26 Owen, Robert. **A New View of Society & Other Writings**, Everyman ed. pp.88/9 — and quoted in **Marx's Theory of Alienation**, Istvan Mészáros, London: Merlin Press 1970, p.296.
- 27 Mészáros (1970) p.297.
- 28 Ibid, p.299.
- 28 Daunt, P. E. **Comprehensive Values**, London: Heinemann 1975.
- 29 Delivered at Bristol University, November 1965.
- 30 **Reclamations**, p.47.
- 31 Macmurray, John. **Learning to be Human**. Unpublished. Delivered as the Moray House Annual Public Lecture 5 May, 1958.



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The Education of Children in the Year 2000

Richard Posner, UK

My first general premise is that the aim of education is to nurture an individual by socially accepted means into the highest possible state of socialisation, humanity, knowledge and skill. My second is that this aim should be achieved with the maximum personal autonomy and individual right to challenge and expand social norms and concepts. It is clear that children are in some senses incomplete individuals, but I would claim that nearly all their true needs are simply those of people in general. Changes in the education of children between now and 2000 should take more account of the current reassessment of the nature of childhood than of any shifts in the fashionable view of what should be learnt, and in what way.

The nature of the beast

We live in an age of at least five basic attitudes towards children, which often overlap with high inconsistency:

1. That children are inferior animals needing complex and laborious training to become adults.
2. That they are human beings who in each life evolve from single cell through the entire process of evolution, reptilian to mammalian brain, early hominid to civilised homo sapiens, and who are therefore in childhood 'primitive savages' to be loved, idealised, tolerated, but kept firmly in check until the evolutionary process is complete.
3. That 'people are people from the moment they are born' (Robert E. Levine) but children may be compared with adults dropped into a totally alien environment, needing consideration and assistance until they become fully acclimatised and conversant with the world outside the womb but accorded liberty, equality and fraternity.
4. That human growth may be compared to the 'big bang' cosmological theory; from



the cataclysmic moment of union and separation, the instant the chromosomes weld and dance, there is a burst of energy and expansion that is still beyond credibility at three months, six months . . . that birth is a headlong odyssey continuing at a breathless pace for three or four years, slowly decelerating but unceasing till death, a decaying force, matter burgeoning but once it is organised obeying the universal law of entropy — on this reading perhaps 85% human being at birth, 95% at age one, 97% at age two, 98.5% at three, 99.5% at age four . . . therefore at present we begin formal education with half a percent to go. Hardly worth all the fuss? In the view of many an important half percent, the final triumph of cortex over cerebellum.

5. Attitude four with an extra dimension: this view holds that childhood sees the gradual loss of attributes as well as the gain, that the loss of 'innocence' actually means the loss of characteristics and abilities as much as the scoring into the tabula rasa.

My own view is an amalgam of attitudes two and five. I contend that the logical way to treat such a creature is to provide the best possible environment rather than to programme it along a pre-ordained course. This of course is standard liberal educational philosophy expressed most beautifully by Kahlil Gibran in *The Prophet*.

'And he said:

Your children are not your children.

They are the sons and daughters of life's longing for itself.

They come through you but not from you.

And though they are with you yet they belong not to you.

You may give them your love but not your thoughts,

For they have their own thoughts . . .

. . . .
You may strive to be like them, but seek not to make them like you.

. . . .
You are the bows from which your children as living arrows are sent forth.' (1)

The key question here is what does it mean to be the bow? In particular, how far may we accept John Holt's last words in **How children Learn?** 'Get out of the way. We can trust them to do the rest' — a dictum few would agree with in contemporary culture. Whence comes discipline, and self-discipline? And what of the Zen journey into artlessness? How much truth is there in the apparent contradictions of the doctrine which says that artlessness is a childlike state lost through social and intellectual maturation, and recovered only through the rigorous practice of it? 'Childlikeness', says Daisetz Teitaro Suzuki, 'Has to be restored after long years of training in the art of self-forgetfulness. When it is attained, man thinks yet he does not think. He thinks like the showers coming down from the sky; he thinks like the waves rolling on the ocean; he thinks like the green foliage shooting forth in the relaxing spring breeze. Indeed, he is the showers, the ocean, the stars, the foliage.' (2)

Is there what Herrigel calls the 'presence of heart' to be lost and won? For most Westerners there is an unacceptable element of slavery in Zen discipline, but the slavery is to practise rather than indoctrination, and the

years of imposed preparation seem an intolerable burden on a free individual. For Piaget, fundamental developments take place by means of active construction and self regulation. 'Learning is subordinate to the subject's level of development'. What does this tell us of the 'natural' way to learn? It is the predominant Western view that when the control of learning passes from the learner, learning plunges into ritual. There is an Eastern consensus against this dead process — 'When goodness is lost, there is kindness. When kindness is lost, there is justice. When justice is lost, there is ritual'. (Lao Tsu).

For adults the responsibility of being the bow is to launch and culturally direct the flight of each bold, meaning-making, schematising individual striving to achieve mastery over physical self and environment, to acquire ever greater understanding and powers of discrimination, particularly through language, and to create new worlds and quintessences of the world — self-confiding, trusting with, the world — beings of tremendous breadth of potential channelled through organic dependence or control into the limitations acceptable to the culture.

'The child is curious. He wants to make sense out of things, gain competence . . . He is open, receptive and perceptive. He does not shut himself up from the strange, confused complicated world around him. He observes it closely and sharply, tries to take it all in. He is experimental. He does not merely observe the world around him, but tastes it, touches it, hefts it, bends it, brakes it. To find out how reality works he works on it. He is bold. He is not afraid of making mistakes. And he is patient. He can tolerate an extraordinary amount of uncertainty, confusion, ignorance and suspense. He does not have to have instant meaning in every new situation. He is willing and able to wait for meaning to come to him — even if it comes very slowly, which it usually does.' (John Holt).

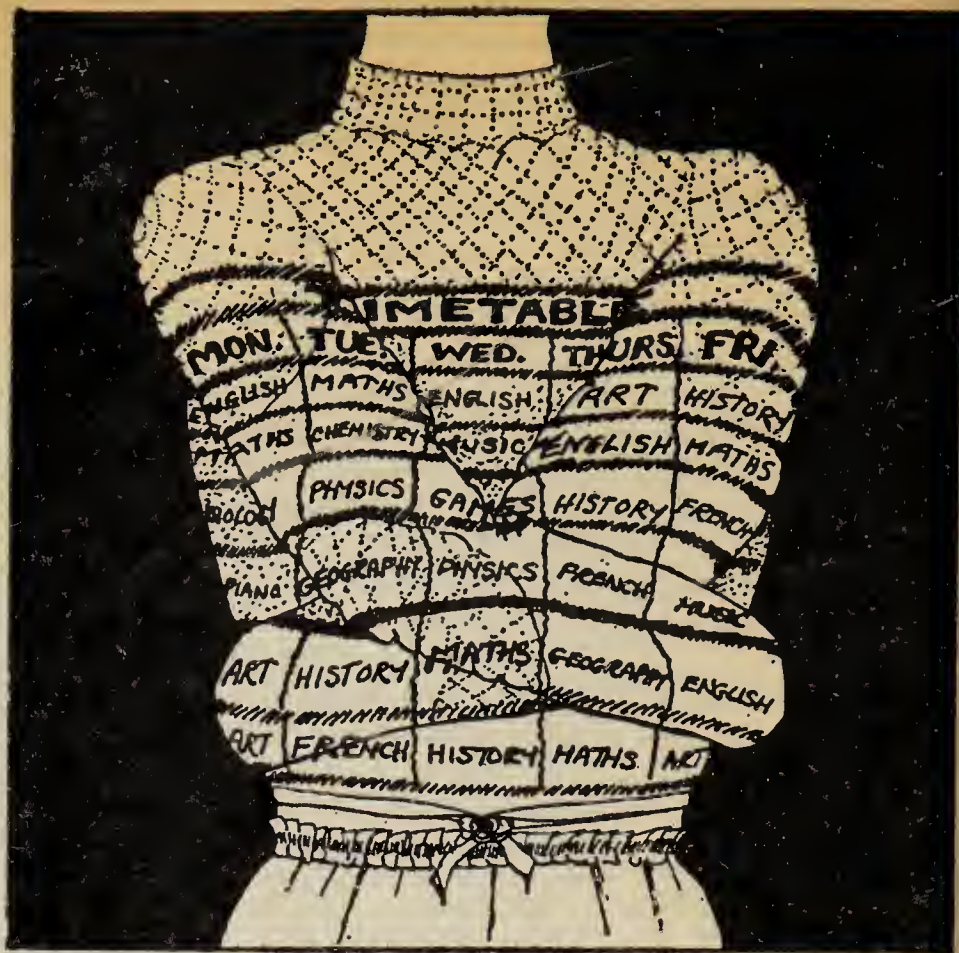
Children's amazing patience and persistence are best shown in their teaching themselves language. 'If we taught children to speak, they would never learn.' (Bill Hull, quoted by John Holt). There seems to be a certain, chartable course for this being, a process of 'Making every man a brave man'

(B. F. Skinner). An important element of the child's resilience is the capacity to tolerate and work through 'noise' — the acquisition of language alone should be an antidote to ideas of ordered learning environment, the ideal 'school'. 'A child comes to school with well established skills as a thinker. But his thinking is directed outwards onto the real, meaningful, shifting, distracting world'.(3)

'Children can be brilliant thinkers . . . They are genuinely more fluent with ideas. It is this fluency that gives children an advantage over adults in creativity and lateral thinking . . . A child enjoys thinking . . . If children can already think so well at this age, then surely the long years of education must develop this ability to a high level . . . in fact there has actually been a deterioration . . . no time is deliberately set aside for the encouragement of thinking ability . . . In business poor thinking means bankruptcy and in the computer world, it means a waste of expensive computer time. In education, alas, it is undetectable . . . The difference between the way children think and the way adults do is much smaller than most adults believe.'(4)

'Our methods of formal education are still governed by a notion that children's little heads are empty, or at least emptier than they should be, whereas the truth is that it is because they are too full of what we do not understand that they are difficult to teach. And if the trouble is that far from being un-receptive to our lessons they become too docile, unimaginative or stereotyped in their thinking, we should keep in mind that the teaching situation uses and may reinforce the authority-dependency relationship . . . Reality-adjusted thinking is transmitted largely through adults and tends to become associated with authority. We do not know what the effects would be of loosening the association at an early stage, by arranging conditions in which children can interact intellectually more freely than is common at present.'(5)

'Real-world feedback' is singled out by Jerome Bruner as one of the two main characteristics of the 'richest activities in terms of complex activity.'(6) The other is 'Clear goals and means (not always solutions) available for its attainment.' Somehow the aim of education is to facilitate what A. N. White-



head calls 'Subjective reactions to the environment as active in (one's) nature'.(7) — and to facilitate the goals and the means unobtrusively.

The Circumstances of Childhood

It may well be objected that writers who favour the abolition of schools (deschoolers), present too damning a picture of society, and too idealised a one of children — that unflagging energy, that tremendous unswerving concentration, that purpose described and fulfilled. Why, an adult could change the whole world with these! But most of us have it knocked out of us in babyhood. And perhaps indeed 'authority knows what it is doing for authority's good'.(8)

Do not the deschoolers of the 1960s sound too shrill, the doors they beat at already open, the flight against repression won?

'Not only education but Western culture as a whole is moving away from aversive (punitive) practices. We cannot prepare young people for one kind of life in institutions organised on quite different principles. The discipline of the birch rod may facilitate learning but we must remember that it also breeds followers of dictators and revolutionists'.(9)

Skinner himself would, of course, be the first to say that 'aversive practices' were but one of the kinds of methods available to those seeking to control. Controls may be sum-

arised as carrots and sticks, usually a combination of the two. In a successfully repressive or stable society a system of controls may last a long time, particularly if it is seen to deliver the goods. Over the last century worldwide, most school systems have maintained carrot and stick elitism through a hierarchy of institutions and examinations, attempting at least to allow upward mobility for the 'bright'. The contrary trend towards strict equality of opportunity — or even egalitarianism beyond opportunity into strange attempts to remove the sting from different standards of achievement by standardising the standards — has had differing effects in different countries; a horrendous rat-race in Japan, examination brokers, tests for nursery school entry, crammers with classes of 500, the back rows viewing the blackboard through fieldglasses, examination papers worth fortunes on the black market, and the highest child suicide rate in the world; — in China in 1977 a reversal towards a more formal and academic educational system after heady years of red guards and the most extraordinary compulsory uniformity; in France and Germany a largely successful resistance by the traditional elitists with few apparently harmful results; — in the USA the most elaborate and expensive educational system in the world manifestly failing to raise universal standards of literacy and technological competence to a level achieved in many countries with far less expenditure of manpower and resources, as witness the chronic problems of the US military with their high technology. In Britain, a headline in the Guardian newspaper proclaimed over an article about youth and unemployment in Liverpool:

'Educating secondary school children is always something of a confidence trick . . . work hard and pass your exams., and get a good job at the end of it all. But take away the carrot of a good job and the trick becomes much harder to pull off'. (10)

The teenagers who are not being conned are in their way a quite accurate mirror of Britain today, economically plagued, uneasily mixed economy, beleaguered welfare state, obstinate but moribund class system, arts and all.

But with all these obvious national differen-

ces of structure, and of educational theory, the circumstances of childhood do not vary very much in essence. In urban societies at least there is as yet a remarkable homogeneity of style of childhood, which has been almost static for over a century.

A prime instrument of the control of children is the very concept of childhood. It has often been said that childhood was a Victorian invention, that before the bourgeois of the nineteenth century enshrined the institution of the family, sentimentalised it through Dickensian spectacles and made it something to be enjoyed, children were regarded as premature adults, underprivileged workers penalised for their immature skills and strength, even slaves, undeserving of rights, subsidiary possessions in a patriarchal society. In Britain the child labour acts and the universal schooling acts of 1870 were the twin pillars of the institution of childhood for the masses.

Children became henceforth young people developing into adults. They must be prepared for adult life. They must only be granted responsibilities appropriate to them. They must be protected from exploitation, from cruelty, even from their own parents. They must learn. They must normally attend institutions of learning. They might play — even must play. They may not work. They must work hard at learning. There are ages at which they are allowed to acquire criminal responsibility, the privileges of riding a motor-cycle, sexual autonomy, the right to die for their country, the right to vote.

These are the circumstances of childhood. The majority were legislated into forms familiar to us, in the last century, and many are not questioned now. They are still essential controls on children, the designed controls. The effects of the controls are still only partly recognised and these effects are severe. They make most children untrue to their natures.

They dominate the thinking of adults when they design (or neglect to design) environments for children (e.g. playgrounds at the foot of tower blocks) or programmes of learning ('child-centered' learning is simply an attempt to individualise teaching — genuinely heuristic learning is quite another category).

Compare Tuula: 'If a teacher tells you what to draw, you can't tell someone that the finished product is your drawing because it isn't'.(11)

In the past privileged teenagers were midshipmen expected to command tough men in extreme circumstances, were even generals in command of armies: to this day less privileged children of seven and eight tend valuable flocks and herds in splendid, awful, isolated responsibility. Childhood as we have invented it has produced the following results in 'advanced' societies:

'Her interviews reveal that urban mothers come to believe more than their rural sisters that their pre-school children cannot understand, cannot be taught ideas or skills by them, cannot be depended upon. The city-mother rates her pre-school child less independent, less self-reliant, and less helpful with family matters than does the country or village mother. It is not inconceivable though we cannot know, that the instability and frustration of urban mothers both produces the behaviour in children of which mothers complain and produces the perception of them as less capable and worthy. The urban environment seems both to restrict the child and harass the mother.'(12)

Bruner also quotes Edward Shorter, that the trend in family life is from community obligations to 'self-fulfillment' — the Western path I have christened the 'Californian cul-de-sac', which might appear to be a charter for children, but which is in fact far more the infantilisation of adults, due responsibility being replaced by emptied and trivialised personal 'experience'. Just as in the past 'initiation' ceremonies often were not releases from controls because everyone in society was controlled, savagely, so in the Californian cul-de-sac no-one can escape the tyranny of 'freedom' within its definite limits. Here adults have joined the ranks of children, a stage further on from that described by Jules Henry:

'Rarely does a child like his father because he is allowed to participate in the father's activities. This is extraordinary when viewed in the perspective of cultures of the world . . . There the son — and the daughter, too — took pleasure in being permitted to take part in the parents' activities. In American culture



the demand is more often that the parent, especially the father, enter the child's world: not the other way around. In America the realm of adult action that the child really wishes to enter is the world of impulse release.'(13)

Henry is describing packaged childhood, which has reached its apogee in the USA. He comments:

'Central to the problem of motivation in American culture is the question: what is a person's image of himself? Is his self-image that of a nearly helpless particle in a field of forces, or is it that of an autonomous human being?'(14)

There is a key phrase here in trying to describe the conditions of childhood: 'the field of forces'. The field varies from time to time and culture to culture, as I have tried to show, though it has had remarkably constant characteristics. But so long as the field is powerfully there, so long will 'childhood' remain.

School

Next to the family, school is of course the most obvious cultural institution dealing with children. A lot of spadework has been done in analysing the basic circumstances of school. 'Schools are too easy targets'(15) says Illich. Before they are places of learning, schools are integrating institutions. Of all the writers on this subject, I find Jules Henry the most memorable.

'School is an institution for drilling children in cultural orientations. Educationalists have attempted to free the school from drill, but

ave failed because they have got lost among multitude of phantasms — always choosing the most obvious 'enemy' to attack.'

'The function of education has never been to free the mind and the spirit of man, but to bind them; and, to the end that the mind and spirit of his children should never escape, Homo Sapiens has employed praise, ridicule, admonition, accusation, mutilation and even torture to chain them to the culture pattern.'

'The school metamorphoses the child, giving it the kind of self the school can manage, and then proceeds to minister to the self it has made.' (16)

The writings of Ivan Illich are very familiar in this field, and **Deschooling Society** contains an argument I will cite but not rehearse. Illich is worth quoting, however, on learning as a commodity peddled in schools:

'The mass production of education . . . (is) a paradigm for other industrial enterprises, each producing a service commodity, each organised as a public utility, and each defining its output as a basic necessity . . . When an enterprise grows beyond a certain point on (the national) scale, it first frustrates the end for which it was originally designed, and then rapidly becomes a threat to society itself. These scales must be identified and the parameters of human endeavour within which human life remains viable must be explored . . . ' (17)

I have claimed that it is the circumstances of childhood as a whole, and not simply school, that deprive the child of autonomy. This is not to deny the subtlety or the power of school conditioning, part of which will ordinarily remain for life. Of course not every pupil suffers from the very worst aspects of what Carl Sagan calls the 'almost reptilian rationalisation of the educational process'. (18) The linguistic codes are not always the most debased, the most emptying of meaning. There can be moments when what happens in school contains a genuinely human interaction, when humanity flashes through the interstices, and school for those seconds is not simply 'a medium that has its own message, regardless of what has been taught'. (19) But overall I would argue that the effect of schooling is pretty much as bad as Henry describes it.

One isolated illustration: this year I have visited schools where the word used for children maladjusted to their circumstances and exhibiting their distressed, distorted humanity was 'characters' — 'we have three real characters in that class', was actually said to me. The rest were domesticated, they were the only ones still partly feral.

Meeting the true needs and capabilities of children

For people, and especially children, learning is an activity not a commodity. In this activity adults need to take responsibility primarily for the limits of activity, not the content of something given or the moulding of behaviour:

'The primary object of the school is not to control behaviour, or even to 'give' the child experience . . . the school cannot permit itself to take the position that experience, instead of being a prerogative of all human life, is to be doled out in calculated amounts by the educational establishment. Yet none of this is to say that limits on behaviour are to be abandoned or that experience cannot proceed in an orderly fashion. . . .

The limits on behaviour are seen as largely self-imposed by the child; but regardless of who imposes them, they serve as guardrails permitting freer experimentation within presumed limits of safety. Occasionally one finds the limits have been set altogether too far out and a child shrinks back from exploration. Sometimes they are set too close in and he explores coherently only within infantile orbits. When he must function outside the limits, his behaviourally posed questions are observed to be frantic and his experiments inconclusive.' (20)

These 'limits of safety' are precisely those advocated by Bruner in **Under Five in Britain**. Adults should 'keep down distraction and help the children buffer themselves against overload . . . An environment where adults maintain a stabilising, approving and ready presence is a help'. (21) His use of the word 'alliance' to describe the relationship of adult and child is especially appropriate. It hints at the possible benefits to the adult, and to the fact that, perhaps above all others, raises adult intervention to the level of an art: that structured materials 'enrich spontaneous

play'. Here is 'potency to know' in Illich's sense:

'The consumer of precooked knowledge learns to react to knowledge he has acquired rather than to the reality from which a team of experts has abstracted it. If access to reality is always controlled by a therapist and if the learner accepts this control as natural, his entire worldview becomes hygienic and neutral; he becomes politically impotent. He becomes impotent to know in the sense of the Hebrew work *jdh*, which means intercourse penetrating the nakedness of being and reality, because the reality for which he can accept responsibility is hidden from him under the scales of assorted information he has accumulated.' (22)

Carl Sagan has this to say of childhood:-

'Most organisms on Earth depend on their genetic information, which is 'prewired' into their nervous systems, to a much greater extent than they do on their extragenetic information, which is acquired during their lifetimes. For human beings, and indeed for all mammals, it is the other way around. While our behavior is still significantly controlled by our genetic inheritance, we have, through our brains, a much richer opportunity to blaze new behavioral and cultural pathways on short time scales. We have made a kind of bargain with nature: our children will be difficult to raise, but their capacity for new learning will greatly enhance the chances of survival of the human species. In addition, human beings have, in the most recent few tenths of a percent of our existence, invented not only extragenetic but also extrasomatic knowledge: information stored outside our bodies, of which writing is the most notable example.' (23)

Ventures in human education are ventures in language — one must 'maximise the symbol systems'. 'All of us must cross the line between ignorance and insight many times before we truly understand.' (24) 'Our schemata must be active for cognitive dissonance to stimulate response — and they must belong to us. Then pleasure in learning occurs and it will retain the fluency and strength of something alive — and unpredictable.'

Action

There are two basic approaches to the problem of what to do about all this, the classic ones of reform and revolution. The twin pillars of childhood I have described are 'freedom' from labour and compulsory full-time education. There has been an attempt in Marxist societies to tackle the contradictions inherent in these two main supports by reintroducing labour into childhood, but this has mostly been for the purpose of moral and political education and has not so far had any great effect on Western thinking.

How far can reform go, leaving the pillars intact? Dewey, in **Collateral Thinking**, quotes Plato: 'In order for education to accomplish its purpose, reason must have an adequate emotional base'.

The pillars of childhood protect the child against this process. What then must be done? I cite first UNESCO's **Learning To Be**:

- '1. The dimensions of living experience must be restored to education by redistributing teaching in time and place.'
- '2. Educational institutions and means must be multiplied, made more accessible and offer the individual a far more diversified choice. Education must assume the proportions of a true mass movement.'

Second, Illich on Conviviality:

'Conviviality is autonomous and creative intercourse among persons, and the intercourse of persons with their environment, and this in contrast with the conditioned response of persons to the demands made upon them by others, and by a man-made environment. I consider conviviality to be individual freedom realised in personal interdependence and, as such, an intrinsic ethical value. I believe that, in any society, as conviviality is reduced below a certain level, no amount of industrial productivity can effectively satisfy the needs it creates among society's members.'

. . . A convivial society would be the result of social arrangements that guarantee for each member the most ample and free access to the tools of the community and limit this freedom only in favour of another member's equal freedom. Alternative political arrangements would have the purpose of permitting all people to define the images of

their own future.' (25)

Illich calls deschooling 'Secularisation':

'Schools have made teachers into administrators of programmes of manpower capitalisation through directed, planned, behavioural changes. In a schooled society, the ministrations of professional teachers become a first necessity that hooks pupils into unending consumption and dependence. Schools have made 'learning' a specialised activity. Deschooling will be only a displacement of responsibility to other kinds of administration so long as teaching and learning remain sacred activities separate and estranged from fulfilling life. If schools were disestablished for the purpose of more efficient delivery of 'knowledge' to more people, the alienation of men through client relationships with the new knowledge industry would just become global.

Deschooling must be the secularisation of teaching and learning. It must involve a return of control to another, more amorphous set of institutions, and its perhaps less obvious representatives. The learner must be guaranteed his freedom without guaranteeing to society what learning he will acquire and hold as his own. Each man must be guaranteed privacy in learning, with the hope that he will assume the obligation of helping others grow into uniqueness. Whoever takes the task of teaching others must assume responsibility for the results, as must the student who exposes himself to the influence of teacher; neither should shift guilt to sheltering institutions or laws. A schooled society must reassert the joy of conscious living over the capitalisation of manpower.' (26)

In the convivial society there is a cheerful confusion of present categories and roles — confusion in the sense of flowing together. The content of *éducation permanente* sits easily. There is a sense in which children are very well suited to a society where the divisions of learning and labour are blurring: much of what we remember with justifiable nostalgia about childhood in other ages concerns rough and ready learning:

'It makes me think how much children must have learned from watching people do real work in the days when a child could see

people doing real work. It is not so easy to manage this now. So much of the so-called work done in our society is not work at all, certainly not as a child could understand it: so much of the rest is done by machinery. But there are still plenty of craftsmen, of all kinds. What a good thing it would be if a way could be found for many children to see them at their work, and to be able to ask them questions about it.' (27)

But is this simply the kind of nostalgia that does more harm than good in an industrial society in 1980? And is it truly in the interests of any industrialized country to encourage children to be creative, to enjoy the challenge of creativity, to follow 'live' as against ordered knowledge?

The present state of British society, at least, operates largely against fulfilment of certain important human needs — the need to use potential, to place oneself in hazard or difficulty, the need to grow. The cruder motivations of survival, money, success, competition and social acceptance have been presided over by the paternalistic state, the less stern, intrinsic motivators have been luxury items. The needs of society worldwide are now first and foremost for creative new approaches to appalling and perhaps insuperable problems in the ecological sphere, in food and resources and in human society itself. The only way to prepare new generations for accelerated change is to teach and encourage methods of questioning and checking rather than matters of fact. It is now, later than most of us thought, that education could become a vehicle for social engineering and the whole of social organisation must change to achieve it. The chapter 'What's Worth knowing' in **Teaching as a Subversive Activity**, is interesting because it suggests that students should be given questions instead of answers.

But these questions cannot simply be 'Life itself'; or 'eating when hungry'. The control they exercise must be in part moral control, the imposition of the values of the merits of reason, intelligent thought and respect for relevant facts'. (28) One is left with the attractive idea that a kind of moral 'Sunday School' would be the only type of formal schooling left, in the convivial society!

Would there still be teachers in a professional sense? There is nothing except the closed shop, prejudice and lack of imagination keeping huge numbers of mal- or unemployed adults from working creatively with children. The informal methods of working with children advocated here are labour- and love-intensive, and the labour is at hand — it cannot be 'professional'. For many adults it would mean the discovery of children. Greater concentration on linguistic skills from an early age would in many cases promote a full equality in education permanente from about the age of ten or eleven, those younger needing a little extra consideration.

Another reasonable enquiry from the sceptical would be 'What on earth will they actually do? On the streets all day?'. I hope that I have made it clear that they will do a great deal, and during present school holidays they don't actually stop all 'work'.

The state could reward learning in new ways — for example by encouraging and subsidising the individual to reward teaching. Teachers might set up practices in street corner 'surgeries' or in larger establishments, and be paid by results, or fees, or voted grants. The drive to excellence might well be spurred by competition for the joy of it or recognition, but more in the manner of musicians today than holders of necessary examination certificates or professional qualifications. There is not one professional qualification now which guarantees excellence, and the anxiety we all share that our surgeon or pilot be fully competent can be satisfied by a system of qualifications that does not constitute membership of an elite club.

'The free individual must discover in himself the need to take the road to the artless art . . . He must become a pupil again, a beginner. Conquer the last and steepest stretch of the way . . . if he survives its perils, then is his destiny fulfilled.' (29)

By 2000? Not likely, but absolutely necessary; no survival else.

This article is adapted from **Autonomy and Control in Children's Learning**, submitted to the University of Oxford Department of Educational Studies as part of the requirement of the Special Diploma in Educational Studies, 1980.

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Correction and Apology

Apologies to the author, Andrew Fuller, for a misprint in his article 'Counselling in Schools in 1980' September/October 1980, p.165. The first line of paragraph three should have read: 'In 1968 the Seebohm Report suggested the . . . ' (not the Court Report as printed).

The Language of Television: objectivity, balance and the truth

Peter Watkins, Australia

TV has been with us for 20-30 years and shows every sign of becoming increasingly significant as a medium of communication. Yet a terrifying reality is that neither the public nor most of the TV profession have any clear idea of what is happening when we beam out images and sounds via this powerful technology.

The scale of the phenomenon is beyond dispute. A recent Senate Committee reported that young people in Australia watch TV for an average of nearly 3 hours per day — a viewing figure which is higher even than that in the United States.

The Committee also noted, with alarm 'We were more concerned however, with an estimated 20 per cent of children who view in excess of 30 and sometimes as high as 80 hours of television a week'.

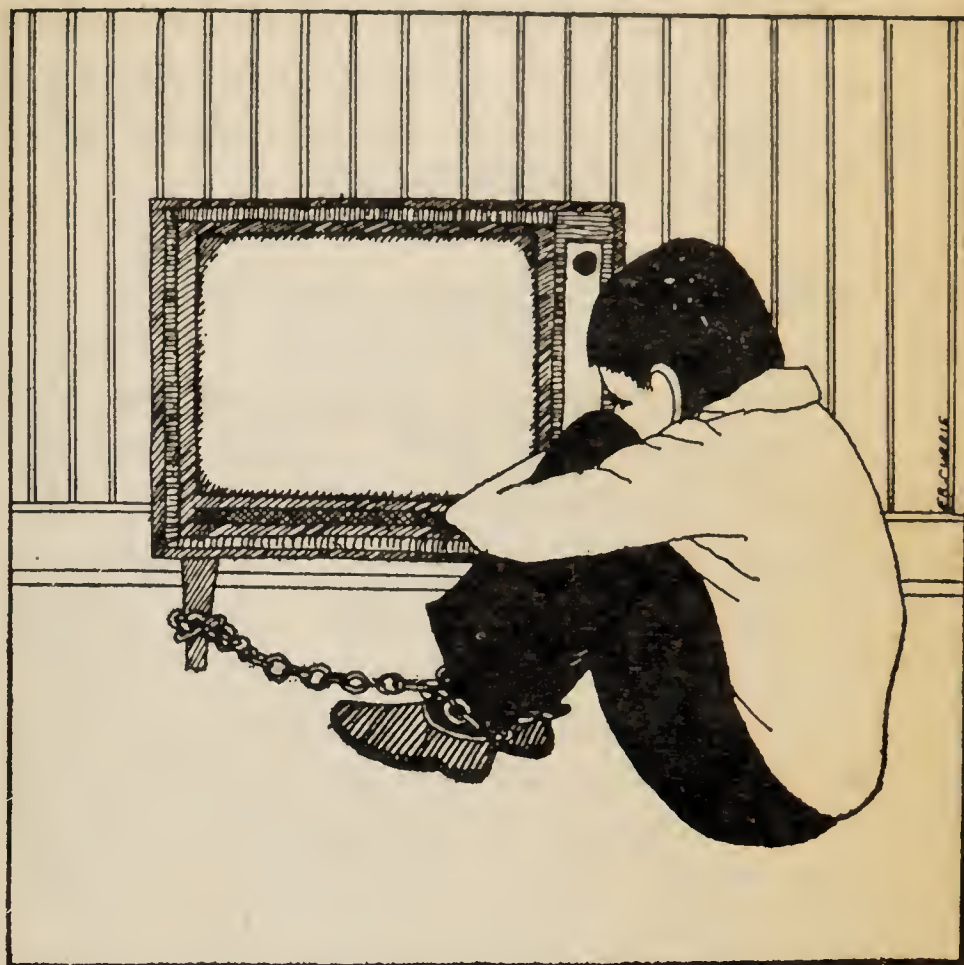
...as most of the TV industry evidently believes, television is a harmless, even beneficial learning tool — then the most pertinent questions we should ask are: what is being taught, how is it being taught, and what are the effects?

The Language of Television

As youngsters we all learned the alphabet, being the basic building blocks (along with words, sentences, paragraphs, etc) of a language system by which we began the process of acquiring (and, later, imparting) knowledge. But, since we first switched on a TV set as a child, we have all been acquiring a second language system — a second set of building blocks — which we have come to rely upon, almost exclusively, and certainly at the expense of the first set, for our knowledge of what is happening in the world around us.

This second language system — the language of TV, which is reinforced and in many ways duplicated by the language systems of the cinema and the print-medium — can be broken down into three main psychological facets — propaganda (editorial bias) — physical (the structure) — neurological (the delivery system).

The medium of TV has tried — not without considerable success — to acquire the ap-



pearance and distinction of 'impartiality' and 'balance'. But today we are beginning to comprehend that this belief in 'objectivity' is dangerously simplistic, and is not based upon a proper understanding of either the political /sociological/cultural indoctrination inherent in the back-ground and up-bringing of the journalist or producer or film-maker — neither is it based upon the subjective responses brought to the media experience by the viewer/reader — neither, most seriously, is it based upon any understanding of the subjective biases and effects inherent within the very language systems being used.

Let us take, as an example, an average TV evening news-broadcast, running from 7.00pm to 7.30pm. If we lay out the structure of what is occurring, news-item by news-item, commercial by commercial, cut by cut — if we carefully lay out, on paper, the internal building blocks — examining each cut from moving frame to static frame, each cut from visually weighty frame to a relatively empty one, each cut from colour-rich frame to a pastel one — if we carefully examine each move of the

camera, each zoom, pan, tracking shot — if we examine the use of sound, and the use (or non-use) of silence — if we analyse the narrative structure of beginning, middle, climax and termination inherent in each news-item — we are thus beginning to examine, block by block, the building structure of the TV language, and we realize, as we must, that what we are looking at is not a casual outflow of random images and sounds, but a tautly organized system of conveying what are presumed to be messages.

An example

Let us consider a typical run of 4 consecutive images in, say, a news-item on the civil war in the Lebanon. (A) = well groomed announcer in artificially lit TV studio, with blue back-ground set. (B) = film insert of running soldier, camera pans, then zooms into red flags flying on top of rapidly moving truck. (C) = static film insert of drab-grey tenement building, while voice of announcer tells us that this is the headquarters of the Christian militia. (D) = static shot of badly wounded civilian lying in the street. He is wearing neutral colour clothes, and the grey of the street predominates.

There will first be the editorial bias given to (B) (C) (D) by the announcer in (A) which will directly affect our feelings about the following three images. This editorial bias we may call the literal bias inherent in the spoken word. Then, there are the multiple psychological biases imparted by the language system itself, quite irrespective of the literal meaning given by the spoken sound-track.

For example, note the psychological and emotional meaning given to each scene by the colour and movement and mass (or lack of it) within each. Next, note the contradictions inherent in the clashing between these colours and movements and distributions of mass, as we cut from one image to the next. Note, for instance, the colour clash between (A) and (B). Note the colour and movement similarity between (C) and (D).

As we examine this language, and as we time the duration of each news-item, and each cut, we are forced to re-examine our old concepts. We now understand that a cut can be

seen as a change of information — a change of visual, or movement, sound, literal or emotional information, individually or in any combination.

And how often is this change of information occurring?

From our timing of each scene, we can see that the announcer is on the screen for, say, 30 seconds. Each film insert is not on the screen for longer than, say, 6-7 seconds. Thus we have a total of approximately 50 seconds (or less) in which to absorb four entirely different pieces of information — which are clashing one with the other, in their medium (change of studio in (A) to film in (B) (C) and (D) and which are also clashing (or, at best, drastically changing) in colour, movement, literal and subconscious meaning, from one to the other. All this occurs within these 4 image changes, within 50 seconds. And this is a mere fraction of the programme.

In the United States, the average commercial TV news programme contains a cut every 6.5 seconds. This means, and we carefully repeat, a change of information demanding whole new areas of intellectual or emotional response once every six or seven seconds.

The Australian TV evening news does appear to have a somewhat slower cutting ratio than its American counter-part — approximately one cut every 9.5 seconds on the commercial stations — but this still means that the average news-broadcast in Australia contains in the order of 180 to 200 changes of information in every 30 minute period.

Given these visual and emotional and meaning and literal clashes, coupled with the sheer over-load in rapidity and quantity of output in information — what are our feelings as we look at that casualty lying in the Beirut street? To what degree are our feelings influenced by the cold, impersonal building in the shot before? And by the way in which the building is presented via the language, with its predominance of grey, in a static frame, with a large mass filling the frame? What now of our feelings about the human suffering that follows in the next image? And how, in turn, will these feelings be affected by the face-cream commercial that will be following 7½ minutes later?

Given the over-load plus clashings, will we

even remember the human suffering? Or, worse still, will we remember it only in an intensely fractured and diffused way? What of 'objectivity' now?

Is 'balance' possible?

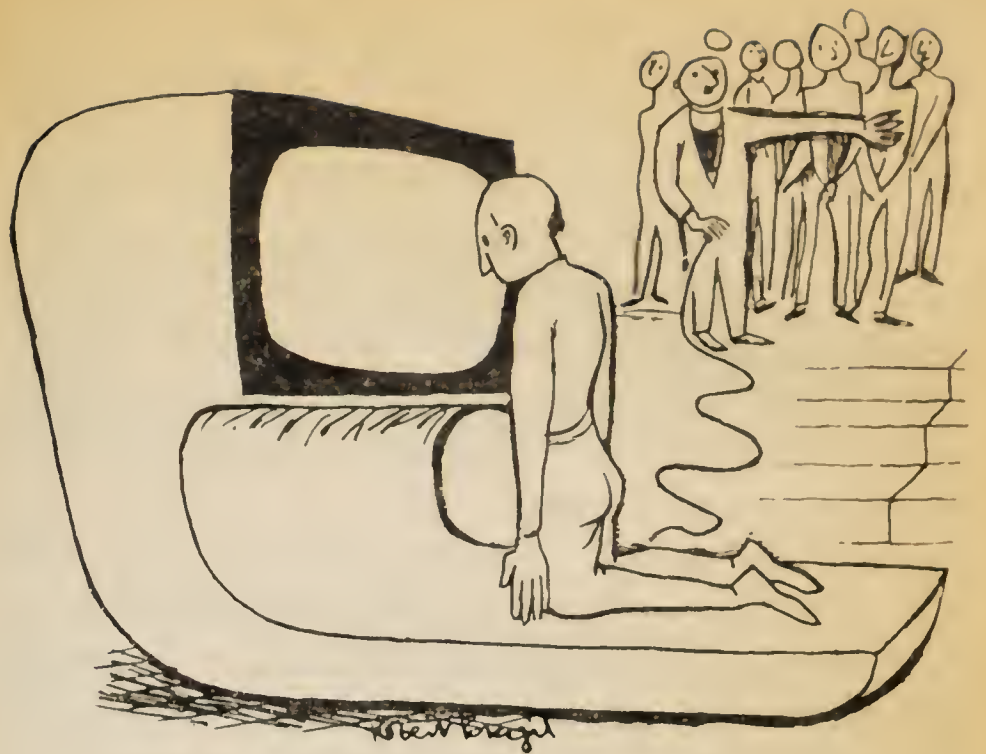
At this point, the average media professional will perhaps admit that he or she knows rather little about the language system or its effects upon the internal message, but that all will be well, as long as one strives for 'balance' as being the best preventative against ills — claiming that if a programme goes out of its way to carefully present both sides of an argument, this will prevent the viewer from being manipulated into accepting one biased set of values.

But is 'balance' possible, given the biases inherent in the very nature of the language system that we are analysing here? Given the time-block structure of clashes and contradictions, is not an over-all effect or bias imparted to the experience, or with the experience, that supercedes any intended 'balance'?

For example, take a brief TV discussion on unemployment. May it not be possible that point-of-view A (given for 1 minute 35 seconds) might either clash or merge (through the use of the language) with point-of-view B (given for 2 minutes 20 seconds) to such a degree, that both nullify the other — or are nullified by the many facets of the language system?

Further, there is constantly the time factor — how can any meaningful discussion, involving point and counter-point, take place in a total space of 3 minutes and 55 seconds (to take the above example)?

And, again, what of the language framework in which this 'balanced' 3 minutes and 55 seconds has taken place? What of all the news-items and commercials that have appeared before our discussion on unemployment, or which will appear after it? Are not our minds travelling the length of the entire structure of the news-broadcast, like a vacuum-sweeper, scooping up a wildly assorted hodge-podge of mini-chips of information, all hopelessly jumbled together, in which the differences and distinctions between individual items



(and responses to them) have all but disappeared? What of 'balance' now?

We submit that — under the stress of this artificial language system — the concepts of 'impartiality' and 'objectivity' have become utterly meaningless. Even, remembering the use made of them by the media, and by political and social systems, such concepts have become extremely dangerous.

85 per cent of all Americans take their knowledge of what is happening in the world around them, from the commercial TV evening news. Rather few of these people rely upon newspapers for their information. Judging from recent conversations with hundreds of school students in the Sydney area, these American figures apply equally in Australia, if not more so, with the vast majority relying upon the commercial evening news (not the ABC) for their information.

Yet, sustained and complex interviews conducted with young people, and with adults, anywhere, will now reveal that more and more of us know less and less about an increasing range of subject-matter. A direct analysis of one month's out-put from any daily newspaper, a similar analysis of thirty days' viewing of the TV evening news from any station, will reveal whole areas of subject-matter that are missing, or at best, very minimized.

These subject matters will include the nuclear arms race (developments in the technology, effects of its use, military and political policies, etc); the world population explosion and related problems of hunger, malnutrition,

disease; the possibilities for citizens to affect their own destinies through an understanding of the law; the history, culture and political aspirations of ethnic minority groupings; entire political or philosophical concepts, such as Communism, Anarchy, Individualism; various historical events and personalities; certain wide-spread diseases such as cancer; whole areas of the human experience such as love, sexual relationships, suffering, joy, fear, death — the list is a very long one, and the absence — or extreme minimization or trivialization of each item on it — can be thoroughly documented, in relationship to the daily output of our media.

Sometimes it is the result of deliberate censorship, by government or management. Sometimes it is self-censorship, on the part of the journalist or producer. This self-censorship may be deliberate, or it may be unthinking. But it represents selective bias. And thus this bias, by omission, places even further strain upon the credibility of 'objectivity' as a working ethic.

And by beginning to closely study the structure of this language system — the cumulative effect of what is not said or not shown or not explored — combined with the complex impact given to our understanding of what information is imparted — we begin to comprehend the process of fracturing and disassociation that is occurring.

Block structures

Let us look at that structure again. Division and sub-division, structure and sub-structure, constantly (via the media) being incorporated into the very psyche-language of our society, taking the flowing continuity of our growing and our learning and our feeling and our experiencing, and slicing it into smaller and smaller pieces. This 'slicing' is something that many of us feel now, almost as a physical pain. It re-inforces, duplicates, and creates an oversurplus of, the block-structures which are already so much built into our daily work, school and leisure patterns. It is affecting our actions, it is affecting our relationships, it is affecting our ability to stand up and struggle, and on every level it is — and it will be — affecting our children.

Recent reports from the United States

indicate that juvenile play is far less imaginative and spontaneous than in the past. Teachers are encountering children who cannot understand a simple story without visual illustrations. Conditioned to see all problems resolved in 30 and 60 seconds, the off-spring of TV exhibit a low tolerance for the frustrations of learning. Elementary-school educators in the US complain that their charges are quickly turned off by any activity that promises less than instant gratification.

In Australia, the Senate Standing Committee on Education and the Arts recently drew attention in its report to such TV-related problems as shortened attention spans, lack of concentration, difficulties in speech and language development and the inability of some children to develop concepts and logical thought.

Here perhaps we should mention the third — and perhaps in some ways the most worrying — aspect of TV's language — the neurological, as related to the delivery system of the little box itself.

According to work done by Herbert Krugman, Erik Peper and Thomas Mulholland in the United States, and by Merrelyn and Fred Emery in Australia, the activity of sustained TV viewing can — and should be — seen as causing directly related neural activity. Evidently, many factors inherent in the viewing experience, particularly the backlit flickering light source of the TV box, affect the left-side of the brain, which has a habit of 'habituating' to repetitive light-stimuli. If habituation occurs, then the brain has essentially decided that there is nothing of interest going on — at least nothing that anything can be done about — and virtually quits processing the information that is going in.

Here, it should be noted that the left-side of the brain normally 'processes' in-coming information, experiences, and deals with language, communicative abilities, cognitive thought. Such processing can be measured, and normally manifests itself in relatively active beta waves.

But when viewing TV — brain activity immediately slows down to register alpha waves, a more passive wave-length, whose activity is ordinarily associated with lack of

eye movement, fixation, lack of definition, idleness, inactivity, overall body inertness.

A. R. Luria writes in **'The Psychology of the Frontal Lobes'** that 'no organized thought is possible in these phasic states and selective associations are replaced by non-selective association, deprived of their purposeful character'.

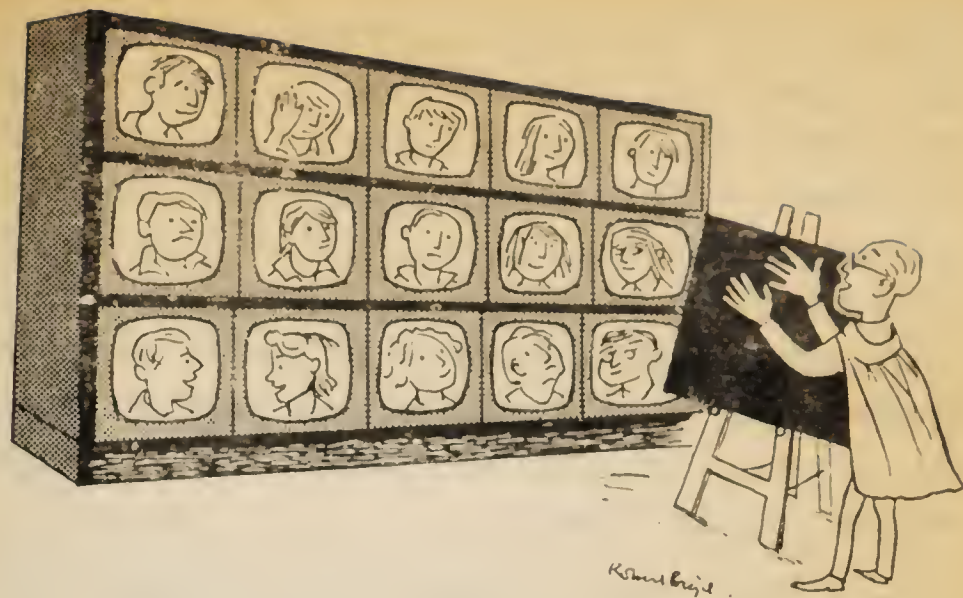
Herbert Krugman, the Florida researcher, compared brainwave activity while watching television with brainwave activity while reading magazines. 'It appears that the mode of response to television is . . . very different from the responses to print . . . the basic electrical response of the brain is clearly to the medium and not to the content differences. The response to print may be fairly described as active . . . while the response to television may be fairly described as passive . . . television is not communication as we have known it . . . Television is a communication medium that effortlessly transmits huge quantities of information not thought about at the time of exposure.'

A common language of the media

We feel the need to move one stage even further than this, and to stress the possibility — even likelihood — that the different language systems of the TV, cinema-film, and the print-media, are increasingly linking together, in their style, structure, and effect. Whilst the delivery system of the print-media is undeniably different and less harmful (as outlined above) newspaper journalism nonetheless shares many similarities with TV in the structure of its language. The relationship between an item on the TV news, squeezed in between two contrasting new-items — and a small two inch square of text on a serious subject, placed in the bottom left-hand corner of page 5, below a huge smiling photograph of Prince Charles — is too obvious to need further comment.

We feel that the psychological impact of these structures may well be very similar, despite the different neurological effects of the delivery systems.

And should we not recall that most journalism now, and most cinema films, come from the hands of TV's children? Is there not a common language developing from the commonality of in-put? Equally important, of



course, is the commonality of reception — since we must remember that a large proportion of those reading newspapers, or seeing films in a cinema, will inevitably be bringing to the experience the intensely biased impact that sustained TV viewing has had upon them.

Detailed conversations with thousands of TV viewers over the past years, suggest that many complex states of unease, tension and frustration can be related to sustained TV viewing (and, by further extension, to the related use of film and print-journalism).

A sense is conveyed that the perceiver of contemporary media is somehow held captive before what (especially in the case of TV) is often described as a boring and meaningless ritual — there is a frustration at the inability to have a dialogue with the communicating source — and there is a growing awareness of total over-load in audio-visual stimuli, to the point where programmes, no matter what the subject, blend and blur into each other, with an increasing inability to differentiate between them, or even to remember them.

And what is most often conveyed in conversations with TV viewers, most alarmingly of all, is the sense of impotency, of being utterly powerless to change or affect the circumstances with which the item of information is related.

Two particular problems

A number of trauma can result from sustained TV watching. We will mention, briefly, two of these. First, memory-recall. During the Spring of 1971, over 200 households in the San Francisco area were telephoned, on a random basis, to enquire what items

from the evening TV news were recalled from that same evening's viewing. During the two-week interviewing period there was an average of 19.8 news stories per network broadcast. When simply asked if they could recall any stories from the newscast they had just watched (unaided recall) respondents reported recalling on the average only 1.2 stories. Half of the respondents could recall no story at all.

Next, what we may call the surrogate-experience. 'What TV basically teaches children is passivity' states a Stanford University researcher 'It creates the illusion of having been somewhere and done something when in fact you have been sitting at home'. A 23 year-old New York Times writer states of her experience as a member of the first TV generation 'We grew up to be observers, not participants, to respond to action, not to initiate it.'

Television — the beneficial 'cool medium' of Marshal McLuhan (rendering our planet into a 'tribal community' where everyone can communicate with everyone else) — has back-lashed into a nightmare — and more and more of us feel the entire process as being akin to a flat stone skimmed across the surface of a lake. We are the lake, with the deep and constantly shifting currents of our feelings and our perceptions. The stone is today's instant-knowledge-surrogate-experience — bouncing across the lake until it reaches the far shore, and never sinking down into the complexity of our active perception.

The trauma of thus being denied inter-linking psychological (and, by further extension, social and political) involvement in events and issues around us, which may directly affect us, is a key-note to the modern dilemma. We may or we may not be aware of how or why the alienation is occurring — but we know that it is occurring — and from this psychological tension we believe that much of the contemporary feelings of impotency stem — feelings which, of course, can only re-inforce those already present as a result of economic, racial or sexual exploitation and other repressive factors in any given society.

Lack of understanding

A further problem is that, basically, our societies have made little if any attempt to understand the meaning and impact of these various systems of imparting information. This lack of understanding can be seen across three broad fronts. First, it is a subject which is seldom if ever raised in schools. Thus, the average child grows into adulthood with little or no exposure to any form of discussion on the multiple ways in which this second language system is manipulating him or her. Next, there is the uncomfortable fact that many of us — even though we may be aware of these problems — try to use the media to challenge or correct them. In this way, even those who believe that they use the media with good intent fall into the same trap — unless at least they can understand that they, too, are using a highly manipulative language system, and take steps to minimize the dangers of that.

Thirdly, and most seriously, the majority of those in the media themselves have little if any understanding of the manipulative qualities of the language systems they use. On one level, true, there is a crude understanding that rapid images and constant use of repetitive noise-patterns appear to 'hold' audiences in front of TV screens — and this elementary understanding is used in even the most basic commercial way, to create reliable viewing patterns in which to sell advertising.

And those of us who have worked in the media know, if we are honest with ourselves, how much we are obsessed with 'professionalism' and 'the product'. How much we are obsessed by the technology, and by the aura of 'objectivity' which we believe it exudes. We know the degree to which we are taught 'technique' — but how often are we asked to examine what it is we actually do, to the minds and feelings of millions of people, with these language systems that we create out of nothing?

Do we even vaguely understand the structures that we are working with, and their limitations?

Referring to filming a news-event, policy notes from the President of the American CBS-TV state: 'It is essential that CBS personnel do not stage, or contribute to the

taging — however slight — of any news event or story. Specifically, **nothing should be done that creates an erroneous impression of time, place, event, person or fact**. (Our emphasis)

Again, the Australian Broadcasting Commission released an inter-office memo in which it stated: 'A failure to plan for and present a balance of views is editorialising, and is not the mark of the true professional — and there is no place in the ABC for the unprofessional programme-maker'.

And, again, the BBC, in its memo 'Principles and Practice in Documentary Programmes' stated: 'Since many programmes deal with matters of high controversy, the question is often asked: If a producer has very strong partisan views about the subject of this kind of programme . . . should he not allow his own views to dictate the nature of the programme? The classic answer is unless he can lay his own views totally on one side, he should on no account be producing this particular programme at all'.

The BBC memo continues, a little later: 'If the producer still feels intent on expressing his views, he should leave the BBC and make his name in some other field.'

Corporate truth versus personal truth

What appears to have occurred over the past one or two decades in public broadcasting, is that 'objectivity' or corporate-truth has become — via various repressive internal policies, governmental interference, and much self-censorship — the 'professional' watchword of TV throughout most of the Western world. It has become the standard by which all programme activity is judged — and the tightly organized, repetitively structured language system dealt with here is its outward manifestation, and means of 'communication'.

Whereas personal-truth has, in most cases, been declared unprofessional, irresponsible, subjectively-biased and unworthy of the high ethics of TV. In the David-and-Goliath struggle between corporate propaganda and personal-propaganda, there is usually only one survivor.

This, in turn, has come to mean that entire areas of personally committed and openly subjective programme or film-making, in

which the producer gives full freedom to her or his passion and concern, are becoming more and more suppressed, and phased out of 'legitimate' TV production. This is one of the many reasons why so few personal documentaries are seen on TV now — and of course the trend towards corporate-propaganda is another key factor in the suppression of much information.

Recently, we wrote to the four principal TV stations in the Sydney area (ABC, Channels 7, 9 and 10) requesting them to let us have access to back-logs of transmissions and transcripts, of all news-broadcasts, and documentary programmes, going back to October 1976 so that we could evaluate the **quantity** and **quality** of coverage, over an extended period, on certain key issues, such as the nuclear arms race and aboriginal affairs.

Three of the four stations have now replied, and each has refused our request, making clear (in three very similar letters) that even if the information was available — we (implying the public) do not have access to it.

One of the TV stations even went to the extent of replying under the letter-head of their Company Solicitor, stating that our implication that TV's language manipulates and pacifies, was a 'gross slander' on the professional competence of the journalists employed there.

Yet despite, or perhaps because of, an increasing posture of self-defensiveness and entrenchment on the part of many TV managements across the Western world, public television is coming under increasingly critical public scrutiny.

But there is no doubt whatever that the balance of participation between the public and the media (especially TV) remains almost entirely one-sided. There is little if any interchange sought by the media, nor do they expect any. The languages have become one-way monologues, beamed out via powerful technology from the central sources, with no return-dialogue potential. One may not even regard it as 'mass-communication' because — if 'communication' means a two-way interchange — there is none.

The future

What is so clearly needed now, is a broad and concerted effort to reinstate the value of personal (and not electronic) communication in our society, and to reduce the reliance upon, and over-load in the use of, all forms of audio-visual stimuli. As part of this reduction, we need to ensure that the technology of the media is used sparingly, and with great caution, in the future — and that film-makers, producers and journalists are always prepared to acknowledge, and to discuss with the public, in a process of growing education and self-awareness, the manipulative factors inherent in the language systems by which we all acquire knowledge.

Peter Watkins wrote this article while in Sydney, Australia, helping to organise a citizens' media monitoring and analysis group. Producer of the film 'The War Game', he now works with the Swedish Film Institute and is currently making a film on August Strindberg.

Multi-Cultural Education in the 1980's is a report compiled over 2 years by a working party at Birley High School, Manchester. Beginning as an investigation into the work and ethos of Birley School in the light of its multicultural composition the report has come up with insights and recommendations which are relevant to all involved in education. In his introduction, Dudley Fiske, Chief Education Officer for Manchester, says 'The real message here . . . is the need for fundamentally new attitudes, and not only within the school. . . The teachers of Birley High School have a message for all of us . . .' Available from Birley High School, Chichester Road, Hulme, Manchester, M15 5FU.

World Studies Resource Guide. The Council for Education in World Citizenship has just brought out a new edition of their guide, which contains details of over 150 organisations, resource centres, and projects, including extensive lists of relevant publishers and publications, audio-visual aids and simulations. £1.50 inc postage and packing from CEWC. Cobham House, 26 Blackfriars Lane, London, EC4V 6EB.

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Designing our Tomorrows: The teaching of thinking as a skill

Edward de Bono, UK

Some things need to be taught. Some things need to be learned. And some things will be picked up anyway. Into which category does thinking fall? Is it something like walking, breathing or humour that is best left to develop on its own or should we make an attempt to teach it directly? Even though breathing is so obviously natural, it can still be greatly improved by direct attention as any asthmatic or yoga follower will testify.

Professor Gallup, after whom the famous polls are named, tells me that in his annual survey in the USA of what parents expect from education the top priority is always put as 'teaching youngsters how to think'. Yet nothing is done about it.

In 1979 the new government in Venezuela appointed a Minister for the Development of Human Intelligence: Dr Luis Alberto Machado. He told me how many years ago he had read my book **The Mechanism of Mind** which was translated into Spanish and published in Venezuela. This had reinforced his idea that 'intelligence' could be developed through proper attention and training in childhood. His term intelligence covers the broad field ranging from innate intelligence which can be allowed to flourish through proper nutrition and stimulation to the most specific acquired skills of thinking which interest me. Dr Machado came over to England to see me and we set up a pilot scheme for the teaching of thinking in schools in Venezuela. The method we used was the CoRT (stands for Cognitive Research Trust) programme with which we had had about nine years experience and which is in use in hundreds of schools in UK, Eire, Canada, Australia and New Zealand. I went out to Caracas to train the first fifty teachers and Mr Copley stayed here for a year to continue the training of the teachers taking part in the pilot study.

At the end of the year the Minister of Education and his directors of education were so



impressed by the results that the decision was made to introduce CoRT Thinking into every school in Venezuela at the 4, 5 and 6th grade. This involves the training of 40,000 teachers and 1.2 million pupils. This is an historic decision. For the first time in history a whole nation has decided to put thinking on to the school curriculum. The reasoning is quite simple. In the end people are the most important resource in any country. And the most important skill that a person can have is the skill of thinking.

Dr Sanchez who has been running the project in Venezuela tells me that 'thinking' is the only subject in which there is no correlation between performance and the socio-economic background of the children. This fits in with our own experience at the Cognitive Research Trust. Poverty is an attitude of mind as well as economic hardship. The success of self-help programmes has depended not so much on financial input but on changing attitudes of mind so that people break out of the vicious circle of expectations that keeps them poor. The development of

thinking skills and the confidence that goes with these is an important step in this direction. Most of education is concerned with describing not with doing. The CoRT Thinking lessons are concerned with 'operacy' that is the thinking involved in action.

Jolted by the Venezuelan initiative the US Department of Education, acting through the National Institute of Education in Washington, called a special meeting in October 1980 to bring together experts in the field to discuss the teaching of thinking skills. I went to that meeting and found it most disappointing. Cognitive psychologists were still messing around in their laboratories and seemed uninterested in the real world. There were no programmes with anything like the field experience of the CoRT programme. A practical teaching programme has to be robust and simple especially when it is going to be handed down through several layers of instructors until finally the pupils are to benefit. I saw and heard nothing to suggest that any programmes other than CoRT had the same design criteria. And yet there was an obvious demand from teachers for the means to teach thinking skills.

If the teaching of thinking is so obvious why are we not all doing it? There is no lack of enthusiasm. There is no lack of acceptance of the basic need to teach thinking. There is no lack of a practical method for teaching thinking. We used to believe that if a person had a high IQ he would be an effective thinker and if he had a lower IQ nothing could be done. We now know better. A high IQ does not automatically lead to effective thinking skills. Indeed several brilliant people are rather poor at thinking outside their field of expertise. We have come to call this the 'intelligence trap' since a high IQ can actually be counterproductive with regard to thinking skill. This occurs, for example, when a highly intelligent person never bothers to explore a subject because he is articulate enough to support the first idea that comes into his mind. We no longer believe that it is possible to collect so much information that it will do all our thinking for us. On the one hand there is far too much information to be collected. On the other hand in most practical situations in the real world outside school we rarely

have more than a third of the information that is required for the decisions that must be made.

Some educators probably do still believe that thinking skills are best taught as a by-product of teaching other subjects. Unfortunately the skills taught in this way are only a small part of the broad range of thinking skills required in real life.

Teachers are always telling us about children who seemed to be academically backward but who suddenly shone in the thinking lessons. This is because the type of thinking emphasised in the thinking lessons is action oriented rather than descriptive. It is tragic to think that this type of effective thinker is wasted by our current system. At the Cognitive Research Trust we did run an experimental examination in 'General Thinking Skills' and this supported what the teachers have been telling us: the more academic children did not do as well as might have been expected. They were good at the right answer game but when there was no right answer and a practical decision had to be reached they fared less well.

So why is there any resistance to the idea of teaching thinking directly as a skill in schools? There is no resistance. The system is so locked into itself that change takes a long time. Until 'thinking' achieves examination status then it cannot establish itself on the curriculum. Until it establishes itself on the curriculum it is unlikely to achieve examination status. There are no gaps in a timetable. If thinking comes in then something has to go out. Is it possible to prove that 'thinking' for one hour a week is more important than spending that hour on what it is currently used for? Such proof is difficult. It is not difficult to show that children who have had the thinking lessons can think more broadly about issues and more effectively but in the end the acceptance of that as being worthwhile is a value-judgement.

It may well be that underlying the hesitation of education to take up the teaching of thinking in a solid way is the realisation that any such step would imply that this was not being sufficiently done at the moment. That would be an admission so terrible that it is almost impossible to make — since it is what

education is supposed to be about in the first place.

It is for these reasons that the Venezuelan initiative is so very important. It is an act of faith and an act of courage. Excellent though I believe the CoRT programme to be I would not want such a decision to be based on the merits of a particular programme. It should be a decision based on a realisation of the importance of thinking skills — followed by a determination to do something about it. That is the important step. The CoRT programme is then merely a means to put this intention into practice. In time there may well be better ways of doing it. But we should not wait for them. Such programmes must evolve from within the subject and they cannot do so if the subject awaits the perfect programme.

The teaching of thinking skills is neither difficult nor complex. It does not require inspired teachers or gifted children. We use exactly the same lessons with children in the Venezuelan jungle as with executives at IBM corporate headquarters in Paris or with the highly gifted children at the University of Toronto School.

The teaching of thinking has to be an act of will, an act of decision. In this respect the Third World countries will probably move ahead of the developed countries because they are able to make such decisions. With the best will in the world educators in the developed countries are still locked into the structure of their institutions. No institution has ever designed for change. An institution is always designed to preserve our yesterdays, not to design our tomorrows.

Edward de Bono works with the Cognitive Research Unit in Cambridge, UK. He has written a number of books on the subject of thinking; **Teaching Thinking** is one, published by Penguin Books. **CoRT Thinking Lessons** are now published by Pergamon Press, Oxford.

WORLD STUDIES 8-13

A curriculum project (1980-83) jointly funded by the Schools Council and the Rowntree Charitable Trust, United Kingdom.

WORLD STUDIES

World Studies can be a subject in its own right but is more often perceived as a dimension in the curriculum. The teaching of it is based on the belief that the world is now best viewed not as a collection of separate countries but as a system of interacting parts. It can be argued as a consequence that the school curriculum needs to be permeated by a world perspective which emphasises the interdependence of all humanity.

HOW THE PROJECT OPERATES

The project is concerned with the 8-13 age range and will work with teachers in developing appropriate and effective teaching methods in World Studies. This will involve initially identifying particular concepts, skills and content, then developing and teaching a number of topics or courses for classroom use. The main outcome of the project will be a teacher's resource/handbook which will include detailed advice and examples of classroom practice.

The project is regionally based in Bristol and Lancaster, UK, and will work in approximately 20 pilot schools: primary, middle and secondary, in collaboration with advisory staff.

THE PROJECT TEAM

The Centre for Peace Studies was set up at St Martin's College in 1980. It offers support, advice and information on teaching about peace and conflict and all peace-related issues. The World Studies Project was set up by one World Trust in 1973. It has published books for teachers and pupils and has extensive experience or organising in-service courses and workshops.

David Hicks, Centre for Peace Studies, St Martin's College, LANCASTER, LA1 3JD.

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Educating for personal and social responsibility: a college takes up the challenge

Diana Wahle, USA

The basic theme of this article is to explore the responsibility of the student in higher education institutions of the future. All too frequently, the students who attend college have little confidence in the skills they bring with them. They feel powerless, inadequate and unimportant in the face of world events. They are vulnerable to a variety of outside opinions made by experts on world problems and are unclear about their own true feelings and attitudes. These students need the knowledge and skills to deal with the changing world and their place in it. They need the opportunity to control their environment rather than be controlled by it.

The pursuit of this empowerment can come about in an education setting which fosters a student's personal and social responsibility. The objectives which promote learning in this area can occur in sequence:

- 1 if students display a feeling of empathy and universality with others, they are better able to relate to the world,
- 2 the acquisition of factual knowledge gives the student the facility to analyze and understand problems or situations,
- 3 the combination of this empathy and knowledge can enable the student to take principled and responsible action.(1)

Colleges need to make conscious choices about programme structure to accommodate learning which can respond to the needs of a changing society. Rodney F. Allen noted in his description of values development in environmental education the frequent tendency of social educators 'to turn to attitudes and values in order to impose their own dispositions upon their students . . . Education in its Latin root means 'to bring forth,' to bring forth alternatives for reflective inquiry. The teacher's task is to facilitate such reflective inquiry. The student's task is not to serve as a receptacle for the teacher's thoughts but



as the one who must discern the implications of different values and ways of living, and then make his own decisions and lifestyle choices.' (2)

The College and its Philosophy

As an administrator at the Springfield office of the Community College of Vermont, I work with the organization and development of curriculum as well as with the academic advising of students who are pursuing their Associate of Arts degrees. I see the college's philosophy and framework as a resource for students to develop their abilities. CCV's variety of learning experiences offers students alternatives and challenges to the way they live their lives, yet do not intrude on the students' right to make their own educational decisions in the design of a degree plan. In this paper it is my goal to describe the CCV process and explore ways it can further assist students in using their potential fully as personally and socially responsible adults.

Community College of Vermont was founded ten years ago in response to the need for adult Vermonters living in rural settings to have access to higher education in their own communities. It has no campus; rather, a few small administrative offices dot the state, with local schools, town offices, and churches offering classroom space. It grants the Associate of Arts Degree, a liberal arts award which is traditionally the equivalent of the first two years of full-time college work. Instructors are contracted on a course-by-course basis, enabling local practitioners to teach while drawing from their on-the-job experience. The College's staff consists mainly of administrators like myself who spend an equal amount of time working with students and instructors to implement the College's program.

The following description of the CCV philosophy is quoted from a recent brochure used with potential degree students:

The Community College of Vermont is founded on the conviction that the highest purpose of education is to foster self-reliant learners — people who have learned how to learn. Effective learners can assess what they have learned in the past and determine what they need to learn in the future: they can plan ways to reach their goals, implement educational activities and reflect on and evaluate their new learning.

To receive the degree, students must demonstrate that, given their own goals, they are competent in ten areas which the College believes are fundamental characteristics of a well-educated person.

Learners should be able to guide the directions of their lives. This requires developing competence in self-awareness and communication.

Learners should be able to work and live as productive community members. This means developing competence in interpersonal and community relationships as well as in cultural and historical awareness.

Learners should be competent in relation to the physical world. They should develop an understanding of the natural environment as well as competence in a physical or manual area.

Learners should be able to think critically,

act creatively, and have a knowledge base for doing so. This requires development of analytical competence, creative competence, and significant knowledge in their area of study.

Underlying this approach is the conviction that we learn both by doing and reflecting on what we have done. As we come to realize this and learn to channel it constructively we are learning how to learn.

Ethical Learning Objectives

It is helpful to see the CCV philosophy and practice within the framework of ethical development. If a college's goal is to encourage personal and social responsibility in its students, the following learning outcomes, described in sequence and briefly referred to earlier, must form the centre of its curriculum.(3)

1) Empathy and Universality: the ability to identify with other people to the extent that one sees others' interests and feelings as equal to one's own. The ability to put oneself in another's shoes. Of CCV's ten areas of competence, self-awareness, cultural awareness, interpersonal and community relations focus primarily on this outcome. (See Illustration A). Students relate these and the other competencies to their goal area in the form of a written degree plan which is submitted to and approved by the College.

2) A Mastery of Factual Knowledge: the mastery of facts, concepts, and theories in a particular area of knowledge permit the student to understand and analyze situations. Without this background, one would not comprehend the impact of one's actions.

After defining a goal area, the CCV degree student is required to research the knowledge and skills necessary on the Associate of Arts level to reach that goal. Some of this knowledge may already have been gained by the student outside of the college classroom through work and life experience. To clearly define the knowledge still needed, students research readings in their fields and interview people in the community who are doing the work they aspire toward.

3) Personal Ethical Principles: The ability to use (1) and (2) to rationally develop a set of value principles relating to one's own life and interests.

In special degree programme courses run by academic advisors, students at CCV increase their competence in self-awareness. They identify important life interests through the use of life and career planning approaches, and arrive at a goal for their degree which is an expression of their personal ethics. The extent to which they develop their empathy, universality, and knowledge will determine the depth of personal ethical relationships to the goal statement.

4) Social Ethical Principles: the ability to use (1) and (2) rationally to develop principles which relate to the ways social systems operate. These principles are integrated into the students' lives and act as guidelines that they feel should be followed by their own society as well as others.

Of CCV's ten areas of competence, the community relations; environmental awareness, manual and physical, analytic and communications competencies relate closely to this objective.

5) Action: the ability to utilize (3) and (4) in specific, concrete situations.

This objective enables degree students to use creative, analytic, interpersonal, community relations and communications competencies to formulate their own active demonstration of their principles.

CCV's Ten Areas of Competence

Self Awareness

To be aware of your strengths and weaknesses, likes and dislikes is an important part of growth toward self-reliance. While this may not demand deep introspection, it does provide a chance to learn more about yourself.

Cultural Awareness

Although we sometimes tend to forget, being an American in the 20th Century is only one rather small part of the total human experience. To develop a "broad perspective" it is essential to learn how other people in other times and places lived.

Interpersonal Relationships

To be competent in this area means that you can work effectively with other people. This requires the ability to be an effective helper as well as to cooperate.

Manual & Physical Competence

The self-reliant learner ought to be equally at home in the physical as the intellectual world. The ability to work with the hands and to know the rest of our physical being is fundamental to a full education.

Analytical Competence

In a narrow sense, to analyze means to take something apart and understand how it works. More broadly, it is a skill essential to informed, effective problem-solving.

Communication

The ability to communicate effectively in a variety of ways - speaking, listening, reading, writing - is essential to a functioning adult.

Community Relations

CCV believes that as education is the community's concern, the community ought to be a concern of education. In this area it is important to show that you can become involved in some way in the life of your community, whether a village or your place of work.

Creative Competence

Being creative is having the ability to do things in new ways. Whether shown in designing a cabinet, concocting an imaginative meal, or in thinking up a solution to a new problem, creativity helps people become less dependent on others.

Relationship with the Environment

Human beings have always both shaped and been shaped by their environment. An awareness of how the physical world works and how it effects us is important to how we live in it.

Knowledge

Working in this area provides the chance to identify what you know - so that you "know what you know". By asking you to make an inventory of what you 'know', this area will help you identify what additional content you need in order to fulfill a goal or do a job effectively. This area is different in emphasis from the other nine: it stresses content acquired rather than the 'process' you use to deal with the physical, social, and intellectual world.

The Learning Process

As Community College students pursue their degrees, they encounter these learning objectives in a variety of ways. For example, empathy and universality develop through initiating relationships with new people one has never had the opportunity to encounter before. CCV has an open-admissions policy. Its classes are filled with mainly middle-aged adults, although a recent trend indicates that younger students just graduated from high school are finding CCV an attractive alternative to going away from home to a campus-based college. Degree students are usually people experiencing a transition, they are new or displaced workers, single parents, homemakers returning to the work-place, and workers aspiring to higher levels on their career ladders. These students can attend college part- or full-time, depending on their responsibilities at home and at work. Often they are older people seeking new interests in retirement, for students aged 62 or older and not working full-time may attend any CCV course for free. CCV courses are heavily subsidized by the State Legislature, making the tuition sizeably less than other area colleges. Federal grants enable low-income students to attend at little or no cost. The availability of grants, low tuition, and classes held in a variety of towns fulfill CCV's goal of making a college education accessible to the rural Vermonter.

To ensure the development of self-reliance, CCV requires students to organize their own degree plan. The ability to compose an academic plan of action which will be eventually reviewed and approved by the College regional director, requires skills in self-examination, goal-setting, and research. Each student acquires these abilities through participating in certain Degree Programme courses run by the College's academic advisors. These Degree courses are seen as separate from the academic curriculum and support students at different stages of their academic planning. If the students have entered the College with a motivation to learn, but lack a focus as to the purpose of that learning, they would probably be referred by their academic counsellor into the Degree Programme course 'Educational Inquiry.'

Students are often referred into this course because they have little experience in the work world. In class, students have the opportunity to explore their interests in a life and career planning framework, sorting out the variety of life goals they may have and deciding which ones a college education can assist them with the most. It is these college-oriented goals which they research: they interview models in their community who are doing similar types of work, they use journals in the field and other related readings to determine what skills are most important in that line of work, and they delineate ways they can acquire these necessary skills at CCV. This course enables the student to relate work to his or her own sense of personal fulfillment and therefore sets the groundwork for the development of personal ethical principles. By the end of this degree program course, students usually have a sense of the goal they would like to follow in their CCV education, and the skills they will need to meet the goal.

The value of experience

Other Degree students enter the program with a clear goal in mind. They often have reached that clarity through years of work experience in a job, in the military service, in a volunteer experience or through raising a family. CCV recognizes that valid college-level learning can take place in a variety of settings, not necessarily during the time when the student is attending the college. Because of the length of time it takes to acquire a 60 credit degree and because many of the older students have specific knowledge in their field already, they pursue credit for prior learning that has taken place. These students need the chance to examine their prior experiences to see their relevance to the degree process. Through a degree programme course 'Educational Assessment and Portfolio Preparation,' students develop a list of the experiences which might give them credit. This course is organized and run by the Office of External Programs of the Vermont State college system. The Advanced Standing Committees organized by this office to review students' prior learning can approve college credits on the lower level leading to an As-

sociate's Degree or higher level leading to a Bachelor's Degree. Students go through the process of breaking the skills they have out of those experiences and clustering them together under particular content titles. After researching the validity of this life experience on the college level, they screen their skills and assign them credit. A difficult aspect of this process is securing reliable documentation from employers, supervisors, co-workers, or experts in the field. Simultaneously, with the organizing of the skills portfolio the student is researching a degree plan which utilizes past experience outside of the college classroom. The assessment of prior learning portfolio which includes the outline of skills and assigned credit, a background narrative, degree plan and documentation letters, is reviewed by an Advanced Standing Committee of the Office of External Programs. The Committee is made up of professors from different colleges and practitioners in the student's field. In the review the proposed credit is accepted or adjusted with explanation. Frequently students receive half of the credits needed to graduate from CCV's 60-credit Degree Programme through the assessment of their prior learning. This course is an extremely positive experience for the student. It validates a sense of self and gives academic confidence to the person who has been out of the classroom for many years.

The final Degree Programme course enables students to use their learning from 'Educational Inquiry' and 'Educational Assessment and Portfolio Preparation' in a Degree Plan to be presented to the College's regional director for approval. This five-week seminar is required of all degree students, and in it they proceed to finalize their goal statement, define each of the ten competencies in their own words and link them to their goal. This process of defining competency areas and writing linking statements to the goal is a difficult exercise in the clarifying of one's personal and social ethical principles. If one is ready to, one has the opportunity in the degree plan outline to express, for example, how environmental awareness relates to one's goal of being an elementary school teacher and, if one can, the extent to which one's personal and social ethical

principles are expressed through the actions one will take with elementary school students in promoting their environmental awareness. The student who has not yet begun to formulate such principles can use the Degree Plan as a challenge to begin. As students begin to sort their prior and present college-level learning and course work over the ten competency areas, they are encouraged to make real connections between their life work and the social and natural environment.

Once students have sorted their past learning over the ten competency areas and related it to their goal, they must propose future learning experiences which will fill the gaps of knowledge they have of certain competencies. Here is where the research they have completed on the skills and knowledge needed in their goal area on the Associate of Arts level can come into play. Course work is proposed which will complete the necessary distribution requirements over the ten competencies and will provide the student with the Associate of Arts level of skills and knowledge in the goal area.

The CCV student can acquire these skills and knowledge in a variety of ways. Besides classroom experiences, each degree student is encouraged to engage in at least one Independent Study and one on-the-job learning experience during his or her time with the College. The Independent Study allows one to pursue research on one's own with the help of an advisor. The subject is usually one which is not offered in a classroom setting. One can learn at one's own pace and usually meet with the advisor, who is a specialist in the field of the study, four or five times during a semester.

The on-the-job learning or Cooperative Education Programme is another option which many students, especially those without job experience, find valuable. Here the student has the chance to use the community as a laboratory in the pursuit of his or her goal. On a paid or unpaid basis, students use the workplace in area businesses, social services, and schools to gain knowledge and skills which they could not acquire in the classroom. Many students use the jobs they are in for credit-bearing cooperative education ex-

periences. Often the cooperative-education placement can provide one with practical, action-oriented situations that can help clarify one's goal and the ethical principles connected to it.

Once the Degree students have put together their Degree Plans in a manner which clearly defines their goals, their relationship to the ten competencies, and their past and planned learning experiences, they are presented in written form to the Regional Director. At this point, the Degree Plans may be accepted as they stand, or they may require revision. If the Director feels it is necessary, a review committee made up of an instructor and a practitioner in the student's goal area may be organized to consult with the student on any necessary revisions. This committee can then be a resource to students as they proceed with their studies.

Once the Degree Plan is approved, students may carry on their learning as stipulated in the Plan. When the learning is completed successfully and so documented, the Plan is re-submitted to the Regional Director. A Final Review Committee on the state level approves the plan for graduate status.

As the clear degree plan emerges for each student, he or she will need negotiation skills to promote the plan's completion. Students analyze which skills they need, and which courses will bring them those skills. They must decide, in a supportive setting, which alternatives to classroom study, such as independent studies or on-the-job learning experiences, are beneficial to goal achievement. Within each learning experience they must negotiate aspects of the course work with the instructors to insure the curriculum's relationship to their degree work. Rather than using grades and percentiles as the only guidelines for student achievement, CCV emphasizes objective-setting in each course. Academically approved learning outcomes form the basis of each course, and each of these outcomes relates to at least one of the ten competencies. Students review these objectives with the instructor as the course begins, and are expected to negotiate particular assignments or field experiences within the course framework that relate the subject to the student's degree goal. From this ne-

negotiation process, the instructor can learn enough about student ability and direction to make the course a successful experience. Understanding which methods of presenting the material and which evaluation criteria promote student growth in the best way can be the major outcomes of a productive negotiation exercise between students and instructor. This aspect of the CCV process increases the student's role as a partner rather than as an object of the learning process, and reinforces Rodney Allen's statement made earlier in this article. The instructor's ability to make the ten competencies come alive within his or her curriculum is a true challenge, for it means that the student is being encouraged to use his or her full potential as it relates to the subject at hand. Given the effectiveness of the instructor and the motivation of the student, the classroom can become the forum for questioning the reasons behind a degree student's goal and the goal's implications for the student's life. The classroom can be the supportive environment students need to practice decision-making in value-conflict situations.

This activity implies that students already have ability in basic analysis and reasoning. Frequently the lack of these skills creates a formidable block to the creation of a meaningful degree plan. CCV classes in the developmental skills often include an emphasis on critical thinking and the college will need to increase these offerings in the future. Without these analytic skills, students who have made evaluations or judgements do not have the ability to set forth their reasons and defend them.

Preparing for the year 2000

In closing, it is my feeling that CCV's life goals orientation is an effective way to foster student's personal and social responsibility. It assists students in clarifying their own values, recognizing important achievements in their lives, and in developing a self-reliant attitude. The extent to which this empowerment occurs depends on the motivation of the student not only to determine these personal and professional goals, but then to set on a course of reflective inquiry into each of them to determine their validity.

In my opinion, as CCV prepares its students to live fully in the year 2000, it must continue to motivate them not merely to defend old values, but to design new ethics to face the dilemmas and opportunities of their own time.

Diana Wahle is coordinator of Instruction and Advisement for the Community College of Vermont. She has wide experience in the fields of mental health, the elderly, and education in the US and other countries.

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Introducing the World: a Global Education Programme for Secondary Schools

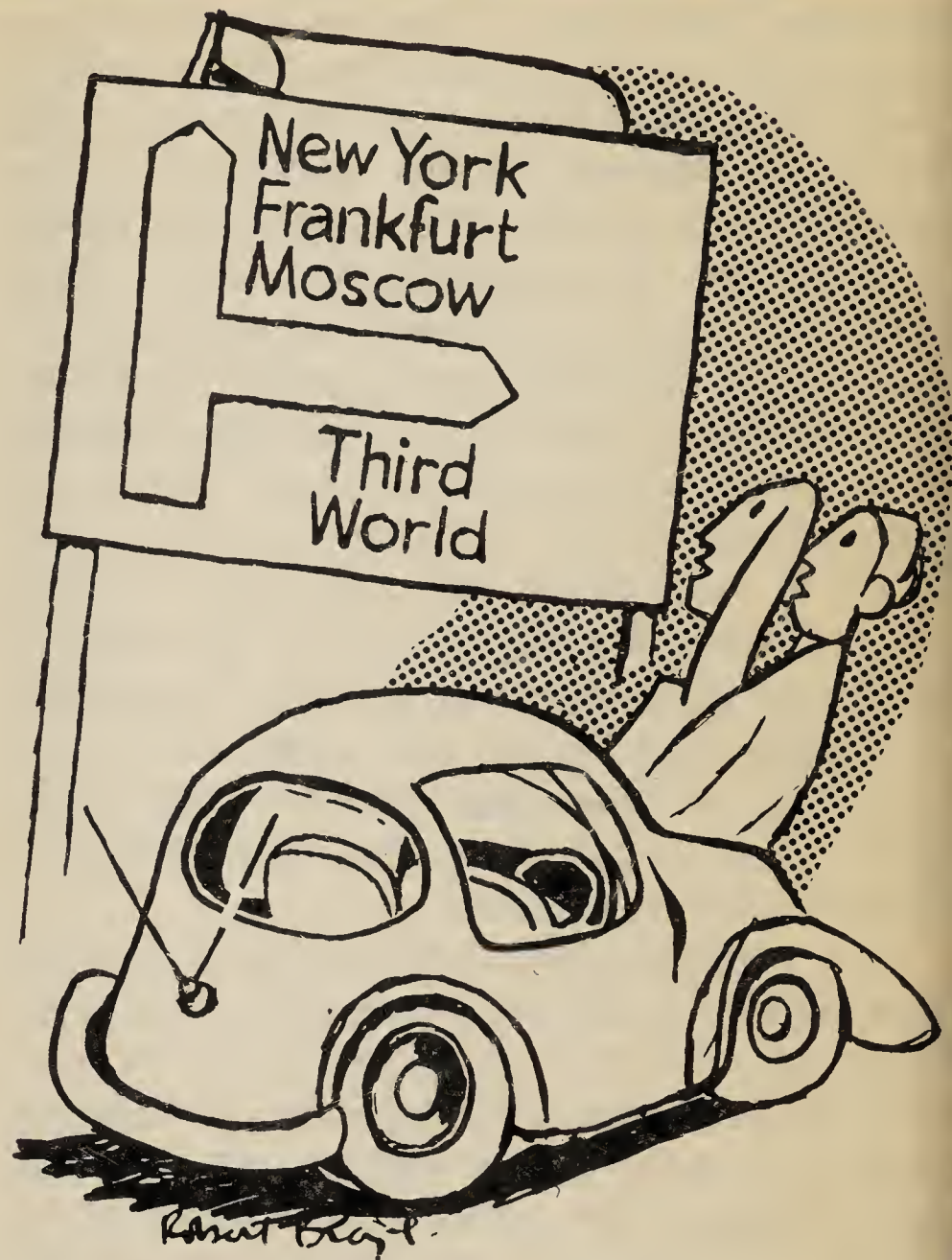
Alison H. Lee, Canada

The flurry one observes of conferences and scholarly articles dealing with international affairs education indicates that most of the existing arrangements for teaching the subject have been found wanting. People clearly have a sense that something more effective is needed and that the need is a pressing one. Many people are of the opinion that new political remedies for difficult or intractable world problems are needed less than a basic re-orientating of personal and social values brought about by effective education. This article, concerned with describing a global education program which has been operating in Canadian secondary schools for two years, reflects that view.

Major changes

To begin, however, it is worthwhile to inquire: what concrete changes in the international environment have caused this intensified concern for global education to surface? Several changes, and their implications for education, have been identified. First, the technology of communication has become so effective that we can at any time be in contact with whatever is going on in any corner of the world and can sense ways in which we are ourselves touched by these events. For the citizen, however, and we include here secondary school students, finding a context with which to make sense of the onslaught of information is, to say the least, problematic. The teacher, no less than his students barraged with data, confronts the seemingly hopeless task of presenting world affairs in some coherent fashion.

Second, the development of interdependence in the international society has produced the fact of, and indeed a sensation of, great vulnerability of various parts of the world to the actions of other parts. An appreciation of this new interdependence produces in some great fear and concern for the



protection of their own narrow interests, and in others a recognition of a possible rationale upon which to base greater cooperation among the peoples and nations of the world. The educator interested in enabling his or her students to deal creatively with the phenomenon of interdependence must be able somehow to deal creatively with the former concern and to channel the latter into productive activities or research.

The third trend concerns the emergence of the developing countries on to the stage of international political and economic affairs, and the greatly increased complexity of the global system consequent on such an expansion of the world community. The teacher must find a way of accelerating the education process so as to enable students to con-

front, rather than circumvent or ignore, the complexity on their way to dealing with it constructively.

The fourth development relates to the increased importance of resources, energy and technology. A rudimentary understanding of economics and energy issues is today indispensable for anyone concerned with really coming to grips with the society in which we live. Yet economics is not a subject widely taught at high school level, in Canada at least.

Fifth, world war is again a subject of great concern to us all. This is closely associated with the sixth and final factor of concern here, that is, the continued failure to make significant progress toward disarmament or even arms control. Both of these last two points suggest the need to find fresh approaches to world security problems, including more effective approaches to education on security and peace issues.

The glaring implication for education arising out of a recognition of these developments is the need for a framework capable of enabling students and teachers, along with the communities in which they live, to actively participate in their own education in world affairs. Unlike most other subjects studied in school, this one is in a state of constant change, and is not amenable to the use of textbooks or other learning devices which are obsolete before they reach the student. In fact, the study of world affairs cannot sensibly be approached apart from the individual experience and personal values of the students (and teachers) concerned. These are invaluable resources capable of empowering the learning process unlike any textbook and should be nurtured.

Introducing: The World

The Canadian experiment in global education referred to earlier, called 'Introducing: The World' (ITW) has emerged out of the perspective outlined above. It was begun in early 1979 at a meeting between Stephanie McCandless Reford of the Reford-McCandless International Institute and myself, then Director of Education Services for the Canadian Peace Research Institute. Out of that meeting developed plans for an exploratory con-

ference at which we hoped to establish whether or not there existed a perceived need among Canadian students, teachers and education administrators for a programme able to provide curriculum support in international affairs at the high school level. Interest exceeding our expectations was demonstrated at that conference and led to a decision to proceed apace with plans to develop a full-scale pilot project involving schools in the Toronto region.

The programme which emerged is comprised of four distinct, but related elements. First, and most important, are two conferences held during each school year involving all of the students and teachers participating in the programme, and one planning conference involving a small group who have an interest in developing the content and materials for the following year. The conferences held in a given year pursue a single broad theme. In 1980, the theme was entitled 'Global Values for the '80s: What Price Security?' This general topic subsumed six sub-topics: 'Your World: Global, National, or . . .'; 'The Environment: Room for Hope?'; 'The Third World: Change, Conflict, A New Order?'; 'Ideologies in Conflict'; 'Technology and Human Values'; 'What Global Future?'. Around these topics a large number of discussion groups, each comprised of about eight students, are organized, and students and teachers are able to choose which topic they prefer to discuss.

An added feature of these discussion groups and of the conferences generally is the participation of one resource person in each group. These are individuals called in from business corporations, university professors and graduate students, retired diplomats, people from specialized research or lobby groups, government officials from various departments, and so on. We make a point of drawing on the resources of the local community for these people as much as possible. They are encouraged to assist the students and teachers in their groups to articulate their ideas and they provide a practitioner's perspective on the subjects at hand. They are instructed not to dominate or inhibit students participation, however. This is important, since the discussion group is meant

to provide students with an opportunity to express their ideas and hear the views of their peers. To assist the resource person, each group also includes a student moderator who has been trained to chair the discussion, allowing all a fair hearing. The presence of the student moderator enables group participants to observe their peers (and to imagine themselves) taking on leadership roles.

Since its creation, ITW has held four conferences, the first involving about 200 students and teachers, the most recent, in November, 1980, over 1,000. Some 90 schools from the Toronto region have sent participants.

The second service provided by the ITW programme is school visits by its staff members, frequently accompanied by resource people. In these visits teachers have access to a resource supplemental to their own efforts to teach world affairs or, for many, a resource filling a complete void in the school's formal curriculum. Such visits also provide a source of continuity for students inbetween conferences. The programme exists in each school in the form that the teachers or students find it most useful. In some cases the materials support a course already being taught, in others it supports a student run club, or assists with seminars and visiting speakers, and so on.

A third resource offered is workshops, held during the evening at the ITW office in downtown Toronto. Among those given so far are workshops on research methods, how to write for a newspaper, leadership skills for discussions of international affairs, and on various concrete subjects such as trends in the UN and Chinese politics.

The fourth resource offered by the programme is a student-run newspaper. Students (and teachers) are able to have their articles, interviews, photographs, art and so on dealing with world affairs, published in a newspaper they operate themselves. The paper has attained a high level of quality and is widely read by participants in the programme.

Learning through Involvement

From the beginning, we have deemed it essential to ensure that ITW be in fact, not

just in form, the responsibility of students, teachers, educational administrators and programme staff alike and have developed mechanisms to ensure that this occurs. Consequently, the programme structure includes separate (but coordinated) student and teacher steering committees, each ensuring that the interests of their respective constituencies are adequately taken into account by the programme staff. The latter provide overall coordination, organize conferences, workshops, and school visits and generally provide a point of reference for the activities of the students and teachers all around the city. At present there are three of us on the ITW staff. The programme is currently administratively associated with The Ontario Institute for Studies in Education, part of the University of Toronto.

'Introducing: The World' is proving to be an exciting experiment in global education. In all of its activities, emphasis has been placed on learning through involvement so that understanding and information is generated by all the participants and not merely transferred from teachers to students. In fact, teachers and resource people have been amazed at the high quality of their own learning experience through participation in the programme.

'Introducing: The World' has tended to attract the brightest strata of high school students, whether the most aware or simply curious. It also appears, however, to have attracted a significant number of students who, in the past, have not related well academically. We see this as indicative of the power of a programme concerned with real issues which encourages students to voice their own beliefs, and to formulate their own ideas. The only requirement the programme has for student or teacher involvement is their personal interest in participating in their world.

Allison Lee was Director of Education Services for the Canadian Peace Research Institute and is now Field Officer for 'Introducing the World'.

Book Reviews

EDUCATING ADOLESCENT GIRLS

Chandler, E. M.

George Allen & Unwin, Hemel Hempstead. £12.00,
4.50 Paperback



Two factors are obtrusive in secondary education these days. One is that girls of 13 to 16 are much more often a source of trouble than was formerly the case. The other is that the consequent need for more pastoral care is in perpetual conflict with the rush and pressure of school life — a pressure exacerbated by 'the cuts'. Mrs Chandler's perspicacious book has, then, appeared at an appropriate time. Any teacher struggling to find how effectively to combine teaching and pastoral care will gain enormous help and encouragement from the book. Parents also will find **Educating Adolescent Girls** both informed and supportive.

Mrs Chandler's method is to cover the range of potentially critical aspects of the modern young woman's road to maturity with a balance of exposition and case studies of girls entangled with one problem or another in the growth process. Hence, the sources of anxiety among parents and teachers — emergent adolescent sexuality, boredom, stealing, anorexia, careers choices, and the rest — are given a human framework which she delineates and elucidates them.

Mrs Chandler's approach to adolescent sexuality is somewhat controversial. She seems, at times, to want to revive the taboos back. My own view would be that the open acceptance of sexuality is wholly right but that, in school and out, we have failed to educate young people in the emotional aspects and responsibilities of sex life. Mrs Chandler, at times, supports this view. Overall, she challenges us to think again about

adolescent sexuality: permissiveness coupled with depersonalized, commercialised sex and ignorance make a dangerous mixture.

How can we help young women to self-fulfilment and self-esteem in all the roles they are called upon to play? That is what the author is concerned with. She carries out her task with sensitivity and sympathy.

James Hemming

CRIES FOR PEACE: EXPERIENCES OF JAPANESE VICTIMS OF WORLD WAR II

Compiled by the Youth Division of Soka Gakkai.
The Japan Times Limited Tokyo. 1978 (English Edition) \$6.95. pp.236.

HOW TO SAVE THE WORLD: STRATEGY FOR WORLD CONSERVATION

Robert Allen, Kogan Page, London 1980. £2.95
pp.150.

CHOOSE LIFE . . . A DIALOGUE

Arnold Toynbee and Daisaku Ikeda
Oxford University Press. 1976. £9.50. pp.348.

For education, and even schools, to survive until the year 2000 implies the survival of society. As the current upsurge in support for nuclear disarmament organisations testifies, and the transparent inability of world leaders to grapple with mushrooming armaments budgets all too clearly underlines, there is now a serious threat that, even if 'inadvertently', a nuclear solution to the world's problems could well occur within the next twenty years. It is in the hope that such a scenario will not be enacted that **Cries for Peace** has relevance.

Some strategists argue that limited nuclear hostility is acceptable, especially if this avoids global catastrophe. This option is even more horrifying as it assumes the survival of millions with burns, radiation, and other unthinkable physical and mental injuries. It is to these strategists that the Soka Gakkai's collection is more particularly aimed.

Yet the book is frightening. I had to put it down many times because the descriptions of human suffering were too vivid to bear. I challenge supporters of nuclear armaments, of the limited commitment strategy, and of war as a necessary evil, to read this book. Most of the eye-witness accounts are of the results in personal and family terms of the atomic explosion at Hiroshima and Nagasaki. 'Never to experience war is to be blessed' begins the preface, but not to read these accounts is to accept the blessing too glibly. Shame must spread through societies who can inflict such atrocities as these on other human beings. No single quote can do justice, and to select could be seen as sensationalism.

Set alongside this collection is the extensive and

thought-provoking dialogue between philosophers of the East and West, 'Choose Life, A Dialogue'. These two books taken together have a degree of international relevance that should commend them not only to the readers of this journal, but also to all other thinking individuals concerned for world peace.

From these books, however depressing, can spring positive action and to this extent they are constructive. Equally positive is the World Conservation Strategy, popularised in book form under the title 'How to Save the World'. Here again the year 2000 looms large. Prepared by Sir Peter Scott, the British Naturalist and Chairman of the World Wildlife Fund, it emphasises for the first time the link between economic development and conservation of life and resources. And it does so in a world context. Conservation is seen not as a diversionary interest of the West's urban middle class, but a major preoccupation of national governments and international agencies in saving species diversity, food supplies, forests and the oceans. Unless action is taken by 2000, these will have either disappeared or be irredeemably polluted. The strategy is here and the means for its implementation are clearly and intelligently set out. All that remains is for action!

Thus peace, development and conservation are all there for us to enjoy. Do we, or more pertinently, our governments, have the will to do anything about them?

MINORITIES: A TEACHER'S RESOURCE BOOK FOR THE MULTI-ETHNIC CURRICULUM **Heinemann Education Books. £8.50**

The central theme of this new book is the crucial role of majority/minority issues in the world today and the need for students to understand the nature of such issues. It is thus about discrimination against ethnic, cultural and religious minorities and the perspectives that the minority experience engenders. It is also about the mechanisms by which dominant groups keep minorities on the periphery of society.

This is the first resource book of its kind to come from the UK and will be of interest to a wide range of teachers of Social Studies, Geography, Modern History, English as well as those involved in moral, multi-ethnic, development, social and political education.

The minority experience is shown to be not merely a marginal issue but central to an understanding of multi-ethnic societies today. The book thus begins with an exploration of the nature and scope of majority/minority issues together with a consideration of why and how they fit into the curriculum. This is illustrated by particular case studies of minority situations showing how they can be used in the classroom, as well as examples of school-based curriculum developments in this field. A chapter on 'experiential learning', a full-length simulation game, and a helpful resource section make this a particularly attractive handbook for teachers.

Colin Harris

THAT'LL TEACH YOU

Some people prefer collections of short stories for journeys to work. Each story provides complete reading for one trip. John Kirkbride's book on why so many people hate school can be read between bus stops! Its format of slogans and cartoons seems inappropriate for a bound book, but the message it carries has considerable relevance for education in the year 2000 — basically, we are currently concerned with 'schools' and not with education. We have been schooled, our children are being schooled, society has been schooled; and the irrelevance of each to the other promotes disaffected pupils and a vandalised community. No failure, no 'yes, sir, no, sir!', no cane, are three priorities advocated by Kirkbride. That his own children have been withdrawn from schools should not undermine the seriousness of the question posed in this book. All involved in education must think out some answers.

'That'll Teach You . . . or why so many people hate school.' John Kirkbride, Wildwood House, London, 1978. £2.95, un-numbered.

World Studies Journal

The latest issue, Vol. 2. No. 1, is entitled World Studies and the Community College. It has articles by Cyril Poster, Leonard Kenworthy, David Selby and Warren Leon, and is guest-edited by Jo Zegarra. Included also is a description of Terra, a simulation game about global interdependence.

A single issue costs £1.25, a year's subscription (for 4 issues) is £5. The Journal is available from Alan Dodds, World Studies Resource Centre, Groby Community College, Ratby Road, Groby, Leics.

Peace Exhibition

A group of students at the United World College of the Atlantic has set up a 38 panel exhibition dealing with the following themes: The Barbarity of War, Violence and the Media, Children's Impressions of War and Peace, The Nuclear Confrontation, The International Arms Trade, Disarmament. The United Nations and Peacekeeping, Education for Peace, Philosophies and Techniques of Nonviolent Action, Visions of Peace — religious and secular, Peace and World Development. The exhibition is available on free loan from Colin Reid, Peace Studies Project, United World College of the Atlantic, St Donat's Castle, Llantwit, South Glamorgan, CF6 9WF. It can be sent by rail to any address in the UK or Ireland provided the borrowers pay the return carriage.

Survival is a booklet for primary school teachers. It offers guidelines for a course on culture building, including a simple trading game, story and teaching ideas. It has been produced by primary school teachers and Oxfam Education Department and is published by Oxfam Education. Survival costs 80p and 20p postage and packing per copy and is available from Archway DEC, 173 Archway Road, London, N6.

Children's Literature Revisited

Once upon a time . . .'

Il était une fois . . .'

Es war einmal . . .'

C'era una volta . . .'

Det var en gang . . .'

Sa-kali persetua . . .'

Niojo kan . . .'

The list could be extended indefinitely: wherever there is language and there are people to share it, there are stories. And the storyteller's introduction serves to transport his or her listeners from their everyday world to a world of make-believe — a secondary world where fears, dangers and delights can be savoured from a safe distance; where both fantasy and realism can be employed in the service of vicarious experience of life, and myths can be encountered freed from their subservience to cold fact.

This issue of **Ideas** in **The New Era** seeks to follow up the Children's Literature number of a year ago, carrying forward the idea of sharing literature as a means to cross-cultural understanding. The bulk of the material has been gathered in America (for which reason American spellings have been retained). But information garnered for the issue comes from well beyond the Western world (see, for example, the survey of children's literature by Martin and Sternola), and the implications of the articles are in most cases internationally relevant.

Children's literature can make its way without benefit of patronage; but it is interesting and encouraging to see the extent to which it is becoming increasingly academically respectable as a quarry for adult scholarship (see Marilyn Apseloff's article). In this respect, however, Elaine Moss is right to warn us that the academic eye, if wrongly focused, can be withering in its effect. George Eliot's fictional Casaubon inevitably failed (as he could have in real life) to 'find the key to all mythologies', and Keats reminds us that in the realm of the imagination all charms may 'at the mere touch of cold philosophy'! We need to remember that it is chiefly in the right

hemisphere of the brain, rather than the left, that our response to literature must be activated.

The research reported by Lilian Sachs provides evidence of the extent to which, in response to poetry, 'beauty is in the eye of the beholder'. Poetry is all too often neglected in schools, so the more we know about its operation the better.

The outline of the changing face of the public library services in the USA by Judith Rovenger shows that, however badly off we may feel now, there have been **some** changes for the better in education over the last century. And Diane Wolkstein's article together with that on Jackie Torrence are healthy signs that the art of the professional live storyteller is not yet by any means dead.

Finally on children's literature, it is hoped that the lists of books and source material related to international cross-cultural literature will be useful to all who seek to widen the horizons of the children they teach; and the booklist on literature for the disabled has been specially prepared in honour of 1981 as the Year of the Disabled.

The New Era's role as a forum for educational debate is evidenced by the three responses to Michael Fielding's article in the January/February issue of this year. David Holbrook's stimulating critique of the pop-culture world should, in particular, provide animating reading for those concerned to understand this controversial area unique to the second half of the twentieth century.

REX ANDREWS, PHYLLIS BOYSON,
LESLIE SMITH

Three generous donations have permitted the Editors to expand this special Children's Literature issue of **New Era** from 32 to 44 pages. A donation given in memory of the late Frank Hirsch, father of Phyllis Boyson, is recorded with special thanks.

The Audience for Children's Books

Elaine Moss

We are privileged to print below an article based upon an address given in The Library of Congress, Washington D.C., by Elaine Moss, the British speaker at a trans-Atlantic seminar sponsored by the Center for the Book and the Children's Literature Center in honour of the United Nations International Year of the Child, 12-13 March, 1979.

A pamphlet entitled 'The Audience for Children's Books', containing a fuller version of this address is available from the National Book League, 7 Albemarle Street, London W.1. Price 65p (post paid).

In today's society the opportunities for listening quietly to words diminish year by year. We live in a world that is increasingly and obtrusively noisy. But even if it were quiet, the impact of the word is being eroded by other forms of communication. By the picture — electronic and printed — obviously; but also by the deductions of the exact and social sciences. If these are expressed in words at all, they are expressed in words that are only understood, only MEANT to be understood, by the small charmed circle of the initiated.

It is, I think, deplorable, but understandable, because the children's book world is part of the real world, that in the discussions that go on year-in, year-out in journals either directly or indirectly concerned with children and reading, a thorny hedge of terminology (borrowed from psychological, educational, linguistic, political and sociological jargon) has also grown up.

Inside the hedge, sad to tell, lies the Sleeping Beauty — children's books. Outside — even sadder to reveal — armed not with the gleaming sword of the handsome and determined Prince in the fairy tale but with heavy text books designed for college students or works of criticism for scholars, stand the bewildered teachers and parents, defeated before they begin. That there is a Sleeping Beauty — a rich children's literature that is the rightful heritage of every child — they have heard rumours in the village. That they are the Princes whose privilege it is to

mediate that literature to the children in their lives, many cannot accept. Because of, or despite, the specialist?

I am aware, acutely aware, that even those who know about the Sleeping Beauty and wish to wake her and share her gifts with the young, have been made to feel so insecure by the outpourings of many of us that, rather than sample directly for themselves the children's books that abound, they take refuge in the safe, sad reading schemes. About these the commercial world, having conducted its market research, speaks out plainly: 'Back to Basics: You Need These.' The result? Children today call their reading scheme pamphlets their '**books**'; teachers talk about picture books and children's novels as 'supplementary reading material'.

Shame on us! It is our sophistication that has cut us off from the very audience we, as critics, reviewers (**commentators** is the word I honestly prefer in this context) need to reach: the audience in a working situation. For though there is a good case for stretching the intellectual faculties of the university student with academic treatises on various aspects of children's literature, we cannot expect any but the exceptional practising teacher in primary education to keep abreast of current theory.

The sad aspect of this dichotomy is that the student, lacking practical experience of children with books, will not find it easy to absorb in a creative way the academic treatises he reads; whereas the teacher **with** that practical experience only has time, generally speaking, to read straightforward comment if he is also to sample at least **some** of the new books. If we care deeply, can we not learn to speak plainly? Great thoughts have been expressed in Haiku. It is the spill-over of academic parlance and lengthy argument into comment directed at teachers, among others, that is the thorny content of the forbidding hedge I spoke about a few moments ago.

In any case we have yet, I think, to devise viable criteria for examining an art form brought into being by the existence of a group — the children in our society — of which the critic is not part. As long ago as 1906, Eveline C. Godley, considering this situation in the course of looking back on the books she read as a child, remarked: "Our attitude towards what we read is so entirely changed: there is all the difference between surveying a country from a height, and exploring it in detail" (1).

That the terrain as Mrs Godley envisaged should be there, stretched out before all child explorers is our main concern. For once children have flown on the gander's wings with Mother Goose, walked in the forests with the Brothers Grimm, plunged into the Golden River kingdom with John Ruskin, attained with our guidance the literary foot-hills — Parnassus, should they desire it, is theirs.

But how can we help to ensure that the child audience for children's books is wide, lively and abundantly served with the huge variety of stories that can alone give children the confidence and experience they need in order to begin to climb?

* * *

Let us now leave the adult audience for children's book **criticism** — important as it is — and begin to think about the child audience for children's stories.

We have, in Britain, a radio programme called **Listen with Mother**, an old-fashioned one which embodies a sound (in every sense of the word) idea. You need, if you are of pre-school age, which for us is under-5, to sit comfortably with an adult in order to listen — to the radio, to a cassette or to a story being read directly to you from a book. Listening effectively at any age is an active, not a passive, occupation. The audience for a story read aloud must work far harder than the viewer who has the same story told with moving pictures on television. The audience for a story told in words — the way stories have come down to us since time immemorial — must be a weaver of dreams, a painter of pictures, a creative artist akin to the filmmaker. Every child born with normal faculties has naturally all these things, internally. But

batter that child with crude, flickering images from morning till night and he will lose the great imaginative gifts that have been bestowed on him. Second-hand images will vie with, then vanquish, the self-generated.

Why, then, do we value the picture book so highly? At its most basic, the picture book offers the child a rare commodity: a still picture that he can look at for as long as he is able — which is often no time at all, until one has helped him to slow down his expectation for constant movement and replace it with the excitement of discovery in depth.

The great picture books of the last twenty years are great, not because they confine the child's vision to the limits of the story, but because they invite the child in, to roam about inside the picture — of Max's room, perhaps, 'in which a forest grew and grew — and grew until his ceiling hung with vines and the walls became the world all around'. Sometimes, the pictures give the listening child an altogether different facet of the story from the text. Anyone reading the purposely pedestrian thirty-two words of Pat Hutchins's **Rosie's Walk** to a group of children is made fully aware by the audience that the excitement is in the pictures; for Rosie the hen, all unknowing, is being followed, in those **pictures**, 'across the yard, round the pond, through the fence . . .' by a red-brown animal with crafty eyes and a bushy tail whose species is not so much as hinted at in the text. But clamouring children insist that the reader-aloud should know what is **really** happening in **their** story.

Their story. Involvement is all. Involvement and sharing the excitement of involvement, in the early years and to some extent the later ones, with a parent, teacher, librarian or another child.

Reading aloud to children seems to me to be the key to children's pleasure in books at all ages. There was once a time when families were natural reading circles; a few such families still exist, but the clock will not be put back. We have now to use the class-room and the library — less cosy than the fire-side, as the minstrel's hearth. In the Primary School where I work just once a week as librarian (Britain does not have professional librarians in Primary Schools, generally speaking) read-

ing aloud to each class once or twice a day has become established by the teachers as a valuable **activity** for the **audience**.

Sometimes it is my privilege to read aloud, to tell stories or to talk about books with children of any age from five to eleven. I have been at this school for almost three years now, and I'm sure that I have learned more about what we are all doing — or trying to do — with children's books from the children I now know so well, than ever I've learned from reading theses.

If **you listen** to children talking about stories and pictures, you begin to approach, for the second time in your life, children's books at ground level. And once your rheumatically knees have bent, if you are prepared to follow along the children's own paths in a kind of healthy partnership, you will arrive **with them** at their personal cross-road; then you can decide together that they should take the road to **Green Knowe**, to **Narnia**, to **Elidor**, to **Tom's Midnight Garden**, to **The House of Wings** or to the **Shores of Silver Lake**, even if (as is most likely) it is a road bordered by comics, sports papers and Scarry, and paved by Nancy Drew, the Hardy Boys and The Famous Five. They need to have confidence in you (as someone who at least recognizes the landmarks in their terrain) if you are going to act as guide. If you consistently take the high road, whilst they take the low, it is quite probable that you will stay at different levels for ever.

It was Richard Hoggart who made the seminal observation that the 'strongest objection to the more trivial entertainments is not that they prevent their readers from becoming high-brow, but that they make it harder for people without an intellectual bent to become wise in their own way' (2). Children always read for the story — and the trivial, accessible writers like Keene, Dixon and Blyton are simply providing what children **like** (a fast moving story with a heroic hero or heroine) without also providing the vitamins they **need** — but do not know they need.

'What happens next' in a story written by a mature writer for a child of any age depends not on the author's whim, but on the inter-relationship he has built up between the characters, their attitude to circumstance,

their reasoning, their quirks of personality. It was no mere accident that Peter Rabbit landed up in that watering-can, nor was it **luck** that enabled Karana to survive on the **Island of the Blue Dolphins**. A child of eleven will, in the right conditions, draw nourishment from both these stories, but it is quite likely that that child will either not have access to, or not recognize, these diverse sources of pleasure and growth unless there is an informed and involved adult around who keeps the classroom stocked with a wide **range** of nourishing books. It is from among books of this quality that the teacher carefully selects those he or she will read aloud. The reading aloud of such books ensures that not only the able reader but the backward reader too is all the time in contact with stories at his own emotional level.

But at about eleven, children need to range freely — amongst rubbish if they enjoy it, for even rubbish has its value: it provides something against which they can measure other stories; it is entertaining; it is ephemerally anarchic. I asked a group of ten-to-eleven year olds if they would make a list for me of what they read **to themselves** in the course of a few weeks. The results were illuminating, heartening — and funny. Science fiction, joke books, family stories, adult detective stories, adventures, comics, information books about hobbies or projects, of course; and the sly reference to 'my sister's diary' or 'a letter to Mum that I wasn't meant to see'. Not a single adolescent novel, I noted. **But** Charlotte Zolotow and Maurice Sendak's **Mr Rabbit and the Lovely Present**, Raymond Brigg's silent **The Snowman**, Dick Bruna's **Miffy Goes Flying**, Arnold Lobel's **Frog and Toad are Friends**, John Burningham's **Would You Rather?** These picture books appeared in the same lists as novels by Philippa Pearce, Nina Bawden, Betsy Byars, J. R. R. Tolkien, Joan Aitken, Beverley Cleary. This may surprise some of you, but not shock you, I hope.

It has taken me a little while to break down in that school, the artificial barriers which publishers, booksellers and less aware teachers erect between books that look as though they are for the very young, and those that, as blurbs tend to say, 'ought to be found on every ten year old's bookshelf'. If a story

old in pictures or simple words is more than 'what-happens-next', if it subtly indicates why events occur and how they effect the characters of people (or animals) then that story can fruitfully be read by a child or adult of any age. The advantages to the less able reader of seeing all his peer group handling what might otherwise bear the stigma of baby stuff is, of course, immeasurable. It implies that it is O.K. for him to look at and read it — and that his teachers recognize the value of books of all shapes and kinds, at all levels.

We do not I hope grow out of our love of stories, so let me tell you a short tale about our friend, Peter Rabbit, who has already, I think, scuttered through one sentence tonight and now insists on re-appearing.

On one happy morning, a little girl brought her pet rabbit to school. He arrived, amid some excitement, with an entourage of thirty broking, 'ah-ing' five year olds in the library story time. Of course, I had quickly to substitute **The Tale of Peter Rabbit** for whatever I had prepared . . . The rabbit was sporific throughout, whether from too many tutuces or too much stimulation, I do not know. But I was grateful. As you may remember, but in all probability do not, right at the beginning of the story, Mrs Rabbit 'went through the woods to the baker's. She bought a loaf of brown bread and five currant buns.'

An insignificant statement you and I might think; one quite overtaken in interest and excitement by Peter's daring adventure and his thrilling escape from the pursuing Mr McGregor. But it was these five currant buns that were the most important element in the story to one listener. That child asked a question which I knew I wasn't supposed to answer. 'Do you know why Mrs Rabbit only bought five currant buns, Miss?' 'You tell me.'

Because there should've been six, because Mr Rabbit, but because he had been put in a pie by Mrs McGregor, Mrs Rabbit **decided** (note) to buy only five. One for her, one for Mopsy, one for Mopsy, one for Cottontail and one for Peter.'

Now, I am not a great believer in the school of thought that presses for stories to be written for this or that therapeutic purpose, though I understand, and sympathise

with, the motives behind the pressure. I go along with Ezra Jack Keats on this matter; he once said to me that 'what we must do is reveal people to one another and hope'. There speaks the creative man who realises that implicit in many stories, not specifically tailored for any group need, is the very comfort and reassurance looked for by the politically active. **The Tale of Peter Rabbit**, on that morning in my library, was many things besides a good story: nature study, an arithmetic lesson, an occasion for juvenile logic, and an introduction to the rudiments of good housekeeping. You don't go buying a currant bun for a father who is already in a pie. (Beatrix Potter would have liked that.) But has the group that puts pressure on us to provide stories for single-parent families, or tales that help children come to terms with death, discovered **The Tale of Peter Rabbit**, I wonder? I have no doubt that any child (with only one parent) listening to the story would, if his situation bothered him, have derived comfort from the security of the rabbit-hole 'in the sandbank underneath the root of a very big fir tree'. Children are so much better than we are at sensing connections — and the less we investigate the way they digest and build on what they hear, the better, generally speaking. Which is why it is children's right to be the audience for a story and to be left to work out for themselves its relevance to their inner life.

So children listen — either to an author's voice at one remove through reader-aloud, or directly, through words read silently, words which fall like snowflakes on the mind. Authors' voices are many and varied, like those of friends, family, people in the street. Children make bonds with the author, creating, as many critics have pointed out, the 'other end' of the relationship that the author offers. No-one is an uncle unless he has a niece or nephew; consequently C. S. Lewis in **The Lion, the Witch and the Wardrobe** depends, for his existence as a storyteller, on a willing extended family of nieces and nephews, receptive to his unquestionably avuncular tone. Lucy Boston, austere, dependable, wise-with-age like 'Green Knowe' itself, must have families of great grandchildren she has never met, the children who experience the

sacred house and garden along with Tolly in the books. Philippa Pearce, remembering so exactly the workings of a ten-year-old's mind, the total absorption in the passing minute, the quick association of clue with problem, simply needs friends along the street — and of these she has an abundance.

The voice is important, and distinctive voices often spring from a circumscribed locality. A great deal has been written in the past about the vernacular and its place — as vital colour or barrier to comprehension, in children's stories. I can remember reading **What Katy Did, Little Women, The Girl of the Limberlost** as a child and being vaguely aware that they weren't British — but far from being troubled by the occasional queer (to me) turns of phrase, I was, I think, excited by the new cadences. Fluent readers can take on stories from overseas with no trouble at all. We should not underestimate them. But we must provide books for them, wherever they are, and for every other kind of reader, too.

As I said at the beginning, my work in the children's book field has always been with children and books. This has meant a strange career, if you can dignify such a haphazard existence with so grandiose a term. By happy accident my experience has taken me full circle — from being a teacher/librarian in my twenties, into every corner of the children's book world from authorship to Exhibition making and now back into the educational world that makes use of, or fails to make use of, the books we all help to produce.

Specialist, no. Polymath, yes.

So let me finish, with a quotation from a British polymath of the first order, Sybil Marshall, who found herself responsible alone for the schooling of an entire community in East Anglia during World War II and taught her children through music, art and literature all that they needed to prepare them for a mature and fruitful life(3). On the radio, a few weeks ago, I heard Sybil Marshall talking about children's reading development. There are, she said, three stages: the on-the-lap stage, the over-lap stage and the lap it up stage.

I have concentrated purposely on the audience for children's books that is still on-the-lap, and the audience at the overlap stage

where reading aloud to children is still important even if they are already, in Russell Hoban's term, 'self-winding'. If we were to direct such resources as we have to these two stages, the third, the lap-it-up stage would become the norm. Then the child whose reading at between ten and eleven ranged freely among **real** children's books, you will remember, would emerge from the chrysalis stage where heroes and strong narrative are **necessary**, into a butterfly ready for the extended demands of adolescent and adult fiction.

If we fail, as I fear we largely do, at the first two stages, we can be sure that the politicians will throw their resources not into the early years of education, in which adult expertise in profusion might create healthy Caterpillars (Very Hungry at this juncture), but into fixing some sort of artificial wings on to the disabled butterfly, the illiterate or anti-literate adolescent who is in their terms a blot on society. Surely prevention is better than cure!

ELAINE MOSS

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- 1 Godley, Eveline C.: **A Century of Children's Books** (National Review vol. 47 May 1906) pp.437-439, quoted in **A Peculiar Gift**, edited by Lance Salway (Kestrel 1976).
- 2 Hoggart, Richard: **The Uses of Literacy** (Pelican 1958, reprinted 1968) p.338.
- 3 Marshall, Sybil: **An Experiment in Education** (CUP 1963).

Editorial Note

It is not often that the technicalities of producing this journal warrant a reference in print; but I think that this particular issue is an exception. As you will see, most of the material was commissioned in the U.S.A., and we are most grateful for the help we received from Phyllis Boyston in this respect. However, the distance between London and New Jersey did not help when I needed to cut articles to fit neatly into the page-space available; and as a result I have been confronted with numerous technical problems particularly with the section of each article headed 'references'. It is academically sound to quote references: it is open to debate as to whether an overly large number of references enhance the message of the article. I would have liked to have cut some of them to smooth the process of presentation, but I have been unable to do this because of difficulties in communications and the need to act swiftly. There is a message here for contributors to this journal: please keep references to a minimum!

Leslie A. Smith

Internationalism and Children's Literature: Literary Journeys

Melinda Martin and Ms Sternola

In this article Ms Martin and Ms Sternola, teacher and school librarian respectively, present Impressions and Insights gained from a series of study tours devoted to children's literature. In the summer of 1976 they journeyed to Europe with the Internationalism In Children's Literature tour instructed by Ms Donna Harsh and sponsored by Fort Hays Kansas State University. In addition, Ms Sternola travelled five times from 1975-1980 to the British Isles, Europe and Asia. In the combined trips, including twenty countries, they visited schools, libraries and publishing houses; and study sessions were arranged with authors, illustrators, publishers, teachers, and school and public librarians. The information presented is gathered from formal speeches, informal talks, discussion groups, readings for the tours and personal observations.

1) Western Countries

The western countries we visited included France, the German Federal Republic, Denmark, Greece and England. We found, as reported in the May/June issue of *The New Era* (1980), that the consistent international trend in children's books is towards realism. Many new books in France, West Germany, Denmark, England and Japan deal with drugs, minorities, divorce, growing up, death and sex. The influence of social and personal awareness is a common one. Yet each country has its own distinguishing characteristics in its literature for children.

In **FRANCE** war stories predominate in contemporary literature for youth, while there is a dearth of nonsense, fantasy and humor. Could this explain why the most popular American translated books are *Curious George* and books by Dr Seuss and Maurice Sendak?

Visiting the Biblioteque d'Enfants research library in the Clamart District of Paris, we learned of the desperate plight of children's libraries in France. Originally set up by private foundations, the few existling libraries are still supported by federal funds. With varied activities for children, they struggle to maintain their role in the community without becoming a place where parents just park their children. Few elementary school libraries exist in France and the public libraries are slowly improving, yet more qualified librarians are badly needed. The majority of children in France do not have many worthwhile reading resources. The Clamart Library seems to be an oasis for children's literature.

DENMARK, in contrast to France, provides an elaborate system of library services for children, under the Danish Public Libraries Act of 1920 (and its subsequent amendments). A 1926 amendment mandated that every community of 5,000 or more must have a library

collection and a trained librarian. The library we visited in Copenhagen was conveniently located on the third floor of a department store in a shopping mall. There are one million children in Denmark and three hundred trained children's librarians. Children's libraries are compulsory and school libraries must cooperate with public libraries. Libraries also exist in all hospitals and prisons. Bookstores are located throughout Denmark; no person is more than five miles from one. The Danes assume an active role in the movement of books between countries and their authors and illustrators were described as faring well in international competition and selection.

Nevertheless, the situation in Denmark exemplifies some of the problems faced by smaller countries. The population is less than six million. Book production is high in relation to the population but in 1971 only 161 first editions of original Danish children's books were published along with 328 new translated foreign titles. Danish children's authors/ illustrators are unable to support themselves by writing children's books. The 1971 new titles were written by only 20 authors but a first printing may be as small as 2,000 copies, so the financial rewards are limited. An interesting sidelight is that since 1971 public and school librarians have been required to keep statistics based on the titles of books checked out and the authors are reimbursed by the government according to the number of times their books are checked out. One author received \$10,000 in 1971 based on 17 cents a book. Illustrators are, however, denied this financial arrangement and to some degree it has become more difficult to find an illustrator willing to work on someone else's book.

The Danes consider Hans Christian Andersen their most important contributor to literature for all ages. He is certainly well-loved by his homeland. Historically, Danish children's literature has been largely influenced by teachers, producing a rather didactic trend. More recent influences are political views and imaginative picture books. In realistic fiction, Danish children especially enjoy the books of Laura Ingalls Wilder, S. E. Hinton and Mindert de Jong. Poetry is weak in Denmark, lacking a rich tradition in the culture.

In **ENGLAND** we toured the truly impressive central library of the London Borough of Sutton. It provides centralized service for all schools in the area including special education schools and children's hospitals. Library books are the essential teaching tool of the primary schools; set texts are used only in secondary schools. Primary library materials in Sutton are maintained centrally and circulated by mobile libraries or branches. 'Study boxes' for the primary curriculum are sent from central libraries. An incredible com-

puterized catalogue system has been established. The dependency of education on the public libraries has served to develop one of the best public library services in the world.

In **GERMANY**, during the Hitler regime, many well-known books were prohibited; for example, **Robinson Crusoe** was attacked because a Black played a positive role and **Emil and the Detectives** could not be published because the author, Erich Kastner, was on a list of banned authors. However, the fairy tales, stories of previous German war victories, and the German heroic epics were all used extensively as the Nazis sought to promote 'their' classics. Historical events influenced the people's reaction to fairy tales during the post-war period in Germany. The cruelty in fairy tales was unacceptable due to the brutalities under the Third Reich. Translated fairy tales were not well received by the German children.

Current interest in history and politics is evident in German children's literature. German authors have only recently begun to write fiction about World War II for German children. Earlier, only diaries and other books of non-fiction were available and those in limited quantity.

Karl May is a name which has been popular in German children's literature for many years. He was, more than likely, greatly influenced by the popularity of the Longstocking Tales of James Fenimore Cooper and then went on to write many stories of cowboys and Indians in North America. Although Mr May published his first tales in the late 1890's, he did not visit the United States until 1908 and then made only a brief visit to the west. Although his books lack authenticity, they are still sold in West Germany. In the 1950's all 70 of his books were re-issued. A recent popular subject in West Germany has been that of US minorities and their problems. Unfortunately, **Uncle Tom's Cabin** continues to be one of the most popular translated titles, here and in other parts of Europe. As for other translated books, in Germany there is an abundance of the 'cowboy and Indian' topic, **Robin Hood**, and books by James Fenimore Cooper, Mark Twain, and Jack London.

Four of the tours included stays in Munich. Four to six day seminars at the International Youth Library proved to be a focal point. Here we were addressed by persons specializing in various facets of the field: Soviet Russian Picture Books, New Trends in illustration, Fairy Tales, Group Discussions at the IYL, French Children's Books, Children's Books in West Germany, Finnish Children's Books, Polish Books Compared and Contrasted. The IYL was founded by Jella Lepman during the postwar years in an attempt to provide the children of Germany with a fresh start by using children's books from all nations to present a broad international picture — 'messengers of peace'. Despite inadequate housing, lack of funds, and work overload, the research continues under the direction of Dr Walter Scherf. The IYL's dedication to children's books as a means to international understanding and peace is apparent in the staff's enthusiasm, intensity, and devotion to children's literature. Once introduced to the cause

one is convinced.

GREECE proved to be interesting primarily for what it didn't have in children's literature. This country, considered the origin of so much of our modern day knowledge, is practically void of children's literature or children's libraries. As recently as 1975 the only children's library in the entire country was run by a citizen, from her home, for the use of neighbourhood children and all at her own expense. The people of Greece appear to be willing to buy books for their children but have little from which to choose. Most of the books available appear to be the older 'classics' such as **David Copperfield**, **Jayne Eyre** and **Tom Sawyer**, which can be translated and published Royalty free. Even the Greek classics, such as the myths, were considered poorly done by those we met. The quality of the paper and illustrations left much to be desired — and those who could read the language felt that the tales were poorly told. Current day Greek authors almost always have to pay to have their books published. There seems to be a little progress being made during the past 25 years. In 1956 a group of women writers gathered to discuss children's books and formed an association of women writers for the purpose of encouraging the writing of children's books. They were able to find donors to furnish prizes and publishers who were willing to publish the winning books. Each year they choose a best story, book of poems or play. In 1966 the Circle of Greek Children's Books was formed with similar aims. Each year the Circle recognizes the best illustrations in a Greek book for children. Those who have been concerned about the status of children's literature in Greece are encouraged by these and other activities but recognize that there is still much that needs to be accomplished.

(2) Eastern European Countries

Our eastern destinations included Bratislava, Czechoslovakia; Budapest, Hungary; East Berlin; and Zagreb, Yugoslavia. Colourful literature for children thrives through government subsidy. In each of the communist countries we were struck by the abundance of beautifully illustrated books easily available and extremely inexpensive.

Czechoslovakia: In the Slovakian capital we were graciously received by Dr Dusan Roll, General Secretary of the Biennale of Illustrations in Bratislava (BIB), at the Mladé letá (Young Years) Publishing House. We were introduced to the work of the BIB, which encourages illustration of children's books through its international awards, the Grand Prix and the Golden Apple. Over sixty countries have presented their illustrations to the BIB. The BIB works closely with the International Board on Books for Young People (IBBY). Czechoslovakian emphasis on illustration makes it an appropriate center for this branch of artistic endeavor. The elaborate program planned for us included a well-done packet of materials, colorful films on children's books and illustrations, and a visit to a richly decorated children's library.

Hungary. The beauty of Budapest's architecture and setting on the Danube provided a pleasing background

or literary study. Again we discovered a high priority placed upon children's literature. Books and libraries are highly subsidized. The sole publisher for children's literature is the Morá Publishing House, a national non-profit enterprise funded by the state. It publishes only outstanding literature aimed to prepare children to be useful members of the community. As in Czechoslovakia, American translated books are almost nonexistent. A few of our classics, approved by their government, are available. The Kate Seredy books are not available in Hungarian translation.

The importance of libraries here and in other communist countries is apparent in a beautiful and impressive library we visited in Budapest. The physical layout was extensive — included were a ballroom, theater, exhibition hall, snack bar with eating space, book store, language laboratories and small meeting rooms. At any one time there are approximately 50 workers, including 20 trained librarians, on duty. The library is open 7 days a week. During the evenings the library is used for various activities — for example, the ballroom area is often used by a workers' group from one of the 42 nearby factories. Courses are taught in subjects such as mending and how to use the bus and subway systems. The theater seats 500 and is used for films, plays and musical productions on 5 or 7 evenings a week.

In **EAST GERMANY** after World War II, historical influences again made it difficult to rebuild the children's collection of the state library. The year 1949 saw the founding of a children's library with only four books. By 1975, ten million books were available. By 1976 about 130 new titles and 300 reprints of children's books were published annually. Imported from the US are books by Jack London, Poe, Hawthorne, Thurber and Sandburg. We visited the state library where we heard discussions about children's literature in East Germany as well as the system of children's libraries and publishing houses.

In **YUGOSLAVIA** in 1975, Ivan Kusan, probably the best known Yugoslavian children's writer in the western world, told us that without government help there would not be any literature for children in his country. Among many expensive problems facing any independent company, is the high number of languages and dialects used in Yugoslavia. Both writers and publishers consider it their mission to enhance the cultural identity of their country and, therefore, stress that which is uniquely their own, namely Yugoslavian native folklore.

In the communist countries we visited, government supervision was apparent in their literature for children. Often the publishers tell the authors what kinds of books are needed — those that reflect the political and social ideals approved by the government. Imported translated books are carefully screened. However the literature we saw reflected an aesthetic richness, color and fantasy difficult to match. Their objective in reaching the child's world through books is successfully achieved.

(3) The Orient

CHINA. In the People's Republic of China we found similarities to other communist countries in government supervision and subsidy of book publishing, and the importance of quality books for children. The **New China Book Publishing Company**, founded by Mao Tse-tung in 1942, is the largest printing, publishing and distributing organization in the country and operates under the Bureau of Publication. It has over 3,000 branches across China. Isolated villages have bookstands which are set up in a commune office or a store. Any book published is available to any citizen through the mail. Order forms are available at the post office. There is a special section of the Chinese Writers' Union for authors of children's books. In 1961 the number of books published for children peaked at about 3,000 titles, not counting picture serial books. These picture serial books are used both for children and for adults learning to read. From 1950-1960 over six million copies were distributed. The subjects of these books include labor heroes, retellings of classical historical stories and the stories of plays and movies. Translations of Chinese children's books are published by the Foreign Language Press in many languages, the most being printed in English and Russian. In its first ten years of existence over four million books were printed and sold in seventy countries. A classic reissued in English in 1973 was **Monkey Subdues the White Bone Demon**. A current emphasis is in the equality of the sexes and many books show girls in active roles.

During 1979 the study tour traveled twice to China. Seeing China was like viewing another world, unaffected by the automobile, television, or other modern western 'necessities'. The six months between the two visits made evident the rapidness with which this country is changing as the government continues to work toward its goal of modernization. The second trip was in the winter making school and children's palace visitations possible. The children's palaces are located in all the major cities. These 'palaces' offer free programs of outside school activities including lessons in art, music, instrumental music, and ballet along with various crafts and sports — all paid for by the government. Most of our visitations included an elaborate artistic program performed by the children. The themes for these programs are cooperation, equality of the sexes and selflessness. One of the libraries we visited was in Wuhsi, a city of 750,000. The municipal library was originally set up in 1915. In 1950 they had a collection of 2,000 books and by 1979 this had increased to 650,000. This library was in the process of adding a new children's reading room for a variety of activities in which children participate. The librarian explained that young children like picture books, fairy tales, myths, and the ancient monkey tales of China. Mysteries are popular with older children, and girls especially like the liberation stories. Western books translated and available here included **Tom Sawyer**, the tales of Andersen and Grimm, and the **Arabian Nights**.

In Nanking we visited a five year primary school. The children study Chinese, mathematics, fine arts, music and P.E. In the third year they begin to study English and in the fourth or fifth year, science. Students have 29 classes a week. Political indoctrination classes meet twice a week from the fourth year on. The party credo, as explained by the guide, is to develop oneself educationally, morally and physically. The students are taught to love (in this order) the party, the country, all people, the neighbors, and public property.

The city of Peking has almost 100 bookstores and there are reports of as many as 10,000 customers a day. Book prices are generally less than \$1.50 per book. We found the bookstores to be very crowded. On each visit the Chinese customers would stand back and let us be waited on first watching us with interest as we purchased both English and Chinese books. Among popular western titles available in Peking stores were **Huckleberry Finn**, **Treasure Island**, and **Robinson Crusoe**.

JAPAN is more 'westernized' than most of Asia which we saw. The current school system (set up by General Douglas MacArthur immediately after World War II) closely resembles that of most of the United States. Three years of English is compulsory, beginning in the junior high. Extra private schooling after the end of the regular school day can cost as much as \$100 a month, but many parents and students are willing to make the sacrifices to accomplish their goal of a good education. Three basic types of literature distinguished by one of our Japanese speakers were **realism** (war, pollution, discrimination), **fantasy and nonsense**, and **translated books**. Books translated from other languages make up more than half of the books available for children in Japan. These have come mostly from countries with long histories of children's literature such as England, the United States, Russia, Germany, France and Denmark. Among authors whose works are available in translation are Hugh Lofting, Astrid Lindgren, E. Nesbit, Hans Baumann, Eleanor Farjean, and Eleanor Estes. The number of children's titles in print has increased from 1,437 in 1969 to 2,173 in 1978; while during the same period of time the number of public libraries increased from 870 to 1,422. The Japanese Library Law authorizing public libraries took effect in 1950. A Japanese School Library Association was formed the same year. In 1953 a School Library Law was passed requiring each school to establish a library. More than 40,000 public schools were assisted by the Minister of Education as libraries and library collections were provided. While twenty-three percent of the books printed in 1977 were for children, over fifty percent of the books checked out from libraries were for children. Books have continued to be an important part of a Japanese child's life.

Some Concluding Comments

In all the countries in which we traveled we were well received and pleasant surprise was often expressed that a group of professionals was there for the purpose of studying children's literature. Many

special moments made the trips worthwhile: hearing Marcel Boudouy describe his personality as that of the fox in **Old One Toe**, feeling the emotions expressed in the faces of Til Riemenschneider's carvings, seeing a confused rabbit in no-man's-land at the Berlin Wall, seeing the Gutenberg Press, witnessing the striking contrast between East and West Berlin, listening to Walter Scherf's views on fairy tales, walking on the Great Wall and knowing it is the only man-made structure on earth visible from the moon, walking through Hans Andersen's home town of Odense, feeling the Magar legends alive in the culture and aura of Budapest, remembering Lio Lionni reading his newest, still unpublished book to us as we sat around his pool, meeting David Taylor — one of the most involved of children's librarians — in London, seeing our guide pleased with the story of 'Peter Hare' after reading it for the first time, remembering the faces of the children of China, meeting authors and illustrators, realizing the value in 'Art for Art's sake,' and loving the freedom to read from a wide spectrum of literature.

We are encouraged as we've witnessed a growing awareness of the need for greater exchange of children's books throughout the world. Despite obstacles, achieving international understanding through children's literature is a reachable goal. Jella Lepman's dream of 'building bridges with books' becomes more realistic as countries recognize the importance of children's literature and the benefits to import and export the books. With our own students we've seen the fascination children have in reading translated books. Even the very young discover new experiences through illustrations in foreign books. The untranslated books we've collected intrigue children. It is through the child's curiosity that cross-cultural understanding can occur; we believe the best vehicle to be children's books. In 1979 a consistent interest in the countries visited throughout Asia was enthusiastic participation in the International Year of the Child. It is our hope that a greater exchange of children's books will occur as we continue to celebrate children.

MELINDA MARTIN & MS. STERNOLA

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KEEPING UP TO DATE

A main objective of **The New Era** is to explore appropriate educational approaches to teaching about major world issues. It is often difficult, however, for teachers to be adequately informed on the issues themselves. Below is a brief, selective guide to some of the newspapers, magazines and journals which provide such information on a regular basis. The list also includes some publications which undertake more specialized discussion of particular world problems, and others which deal with teaching method in relation to these issues.

If readers can recommend other publications we would be glad to include details of them in future issues.

Simon Fisher

Action for Development

A monthly magazine which discusses issues to do with Third World development and gives details of new books and teaching resources. Available from the Centre for World Development Education, 128 Buckingham Palace Road, London, SW1W 9SH. Price: 35p per month.

Radio Report

A quarterly 8 page booklet providing information relating to disarmament and the arms race. Available free from The Armament and Disarmament Information Unit, Science Policy Research Unit, Mantell Building, University of Sussex, Falmer, Brighton, BN1 9RF, England.

Development Dialogue

A journal of international development which provides a free forum for critical discussion of development priorities and problems.' Available twice a year, free, from Dag Hammarskjöld Foundation, Övre Slottsgatan 2, S-152 20 Uppsala, Sweden.

Development Forum

Perhaps the nearest thing to a world newspaper. Deals with the major world issues, provides information on relevant publications. Available monthly from DESI,

C-527, United Nations, 1211 Geneva, Switzerland. Price: US \$10 for a year.

Education Journal

Deals with issues and resources in multicultural education. Available free every month from the Commission for Racial Equality, 10-12 Allington Street, London, SW1.

Ideas and Action

Contains outlines of community development projects in Third World countries and discussion of theory. Free six times a year from FAO, 00100, Rome, Italy.

New Internationalist

'Exists to report on the issues of world poverty . . . and to bring to life the people, the ideas and the action in the fight for world development.' Available from Montague House, High Street, Huntingdon, PE18 6EP, Cambridgeshire, England. Price: £8.70 per year.

Sharing Space

Quarterly journal of the Children's Creative Response to Conflict Programme. Deals with methods of peace education, mainly in primary schools. Available from CCRC, Box 271, Nyack, NY 10960, USA.

Spur

The monthly newspaper of World Development Movement. Discusses issues, gives details of the activities of the World Development Movement. Available from WDM, Bedford Chambers, Covent Garden, London, WC2E 8HA.

New Approaches in Multiracial Education

The termly journal of the National Association for Multiracial Education. Discusses issues in multiracial education, reviews and gives details of new resources. Free to members, £6.00 for a year's subscription. Available from Madeleine Blakeley, 23 Doles Lane, Findern, Derby, DE6 6AX, England.

UNICEF News

Simple, anecdotal articles for non-specialist readers. Much of it can be read by 14-16 year old students. Free from UNICEF, 46-48 Osnaburgh Street, London, NW1 3PU.

Uniterra

Useful statistics on environmental issues and quotable news cuttings from around the world. Available monthly, and free, from P.O. Box 30552, Nairobi, Kenya.

CCPD Network Letter

30 page magazine dealing with development issues from a radical Christian standpoint. Includes striking comments, quotations, fables and cartoons. Available free from P.O. Box 66, 150 Route de Ferney, 1211 Geneva 20, Switzerland.

World Studies Journal

Quarterly, discusses issues to do with the teaching of World Studies in schools and gives practical suggestions for classroom approaches, together with details of new resources. From Groby Community College, Ratby Road, Leicestershire, England. Price £5.00 for a year.

Tomie de Paola: storyteller of a new era

Phyllis Boyson

Tomie de Paola, one of the most popular children's artist/authors today in America, is interviewed by Phyllis Boyson in the following article. Once described as 'storyteller of a new era'(1) de Paola is quickly becoming internationally known as increasing numbers of his books become translated into several languages. An outstanding personality, of Irish and Italian descent, he has created over 100 picture books of charm and wit. In a nationwide poll conducted by the International Reading Association in 1978, children across the U.S.A. selected more of Tomie de Paola's works as their favorites than those of any other author. A twentieth-century Pied Piper among enthusiastic children, de Paola has had formal adult recognition as well, and his work has received numerous awards and honors, including the Caldecott Honor Book in 1976 and the Nakamori Prize (Japan) 1978 for 'Strega Nona'.

It is with great pleasure that I share a recent conversation that I had with Tomie de Paola, a professional artist, designer, teacher of art and artist/author of books for children since 1956 — someone who also participates fully in professional workshops, conferences and school programs for children and adults.

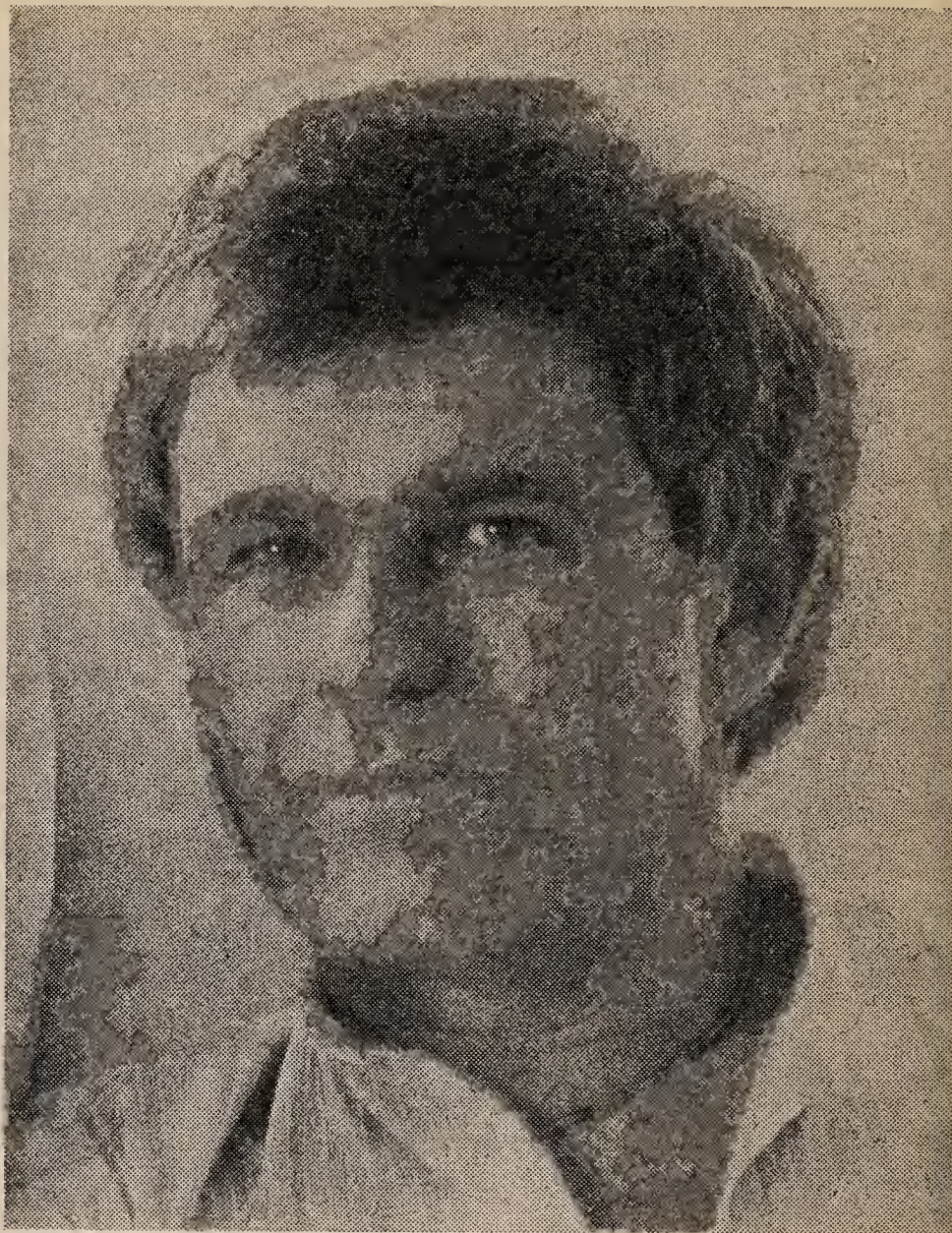
P.B.: How do you feel about the distinctions made between artist and illustrator, Tomie? Do you consider yourself an artist, illustrator, writer, author?

T.d.: I consider myself an artist first and an author second. When I am illustrating words, illustrating and writing are the tasks — but I have written books as well so I am a writer, and author.

Just because I choose to be an artist of children's books, it doesn't make me a second-class citizen. What I am doing is of the same importance as painting. In Europe, I don't think that they say: 'He's **just** an illustrator', for instance . . . I was treated as an artist and recognized as an artist. I began to get more invitations . . .

P.B.: Tomie, you once said: 'We can feed the intellect, but if we don't feed the soul as well, the intellect is going to starve to death.'(2) In what ways do you feel that your books are 'feeding the soul'?

T.D.: Art, music, literature poetry, painting



TOMIE de PAOLA

and sculpture are necessary to the soul. The visual imagery in my books helps feed the soul. Even my concept books which are filled with information and fun are also visually interesting. If I didn't have the words, the windows to look through, I'd be starving my soul. In my books, I pay a great deal of attention to the sound of words because I write my books to be read aloud. I'm interested in the audio-visual sense. That auditory thing is like music — I work with editors who have that same feeling, a feeling for poetic language.

The content, I believe, is what will interest children, and as Ben Shahn says in **The Shape of Content**, form follows content. Good drawings, fine compositions and human qualities that evoke human emotions are important.

There is a dangerous proliferation of children's books that aren't really children's books.

University students buy 'arty' children's books. These sophisticated illustrated books belong to another category; I would hate to see them taking over the children's field. The decisions for buying the books are not in children's hands, and I recognise the importance of appealing to adults. I try to find elements that will appeal to adults and that will have real meaning for the children who read the books.

P.B.: It has often been stated that a writer of children's books is 'in touch with the child inside himself (herself).' Are you in touch with that child and if so, in what ways does this affect your writing?

T.d.: Yes. I am. But I wasn't always. I had locked the little child up and didn't give it a chance. I didn't pay attention to my childhood memories and experiences until 1971. I was feeling very ineffective: I had been teaching for 10 years, getting a Masters Degree and had already published 15-20 books. But I felt that I had a block in my work, and I went into group therapy with Margaret Fringe Keyes who uses a lot of art as a means of therapy. I realized that I had locked up the child so effectively that it wasn't getting any say. I was a 'terrible' child in school — a problem! But not at home; I had very supportive parents. Through therapy, I realized that I had shoved the child in me into a closet. I had a feeling of loss — but no, I hadn't lost it. I finally opened the door and let it out of the closet. I remet my child and let it live again, and then I wrote **Nana Upstairs, Nana Downstairs**.

P.B.: Interestingly enough, it was with this book's publication that I became really aware of your work.

T.d.: With **Nana**, instead of making up a story, I took the risk of telling the truth. Looking back, . . . my works before that were much less honest, more influenced by others than myself, the **REAL GUTS**. As you know, **Nana** is part one of my autobiography; **Oliver Button is a Sissy** part two; and part three is **Now one foot, now the Other**.

P.B.: Margery Fisher, English author/teacher, stated that 'Writers have always been subject to pressures from critics, from economic needs, from readers . . .'. (3) What are some of the external pressures that you have had to live with as an artist/author?

T.d.: I think that anybody who does anything for the public, but especially the artist/author who does everything in isolation is an object for criticism. Sometimes critics miss what you are trying to say and many critics seem to be frustrated writers. I have a growing concern about critics not being responsible, especially in the area of art. Very few have the necessary art background. They sometimes avoid mentioning the art, while others simply include comments such as 'warm, humorous pictures complement the text.' — This is what's done when you are trying to introduce children into the visual world!

Because of my art school training I'm aware that out of constructive criticism can come the right focus for one to pull things together. I had to learn not to let the critic enter into the project before it's done. I have to rely on inner things — to let the inner qualities come out and work themselves out.

P.B.: When I was setting up Children's Literature Day in Englewood, N.J., U.S.A. in 1980, I found that you had several publishers. Has your proficiency worked against you or been misinterpreted at any time?

T.d.: Yes. Some publishers looked at it as not productive. However, a criteria of worth is not how long something takes to make!

P.B.: You deal with serious issues in a whimsical way in your books. Do people just see the whimsy and not the seriousness? . . . the depth or the exposure of tender feelings?

T.d.: Yes . . . some people do just that . . . Some people just say 'that's cute' and miss why it made them cry. It's their way of not dealing with real feelings! But the children don't dismiss the issues.

P.B.: From past discussions, I know that you appreciate and are interested in many of the artists and writers from times past. Who are some of your favorites?

T.d.: I look at painters more than specifically children's works. All of my 'household gods' were in a sense storytellers with their pictures: Fra Angelico, Giotto, Romanesque works. As for writers, the stories that I like best are the folk fairy tales.

P.B.: Talking about fairy tales, how do you feel about Bruno Bettelheim's statement in **The Uses of Enchantment** that 'each fairy

tale is a magic mirror which reflects some aspects of our inner world and of the steps required by our evolution from immaturity to maturity?'(4), and do you believe, like Bettelheim, children should be exposed to fairy tales?

T.d.: I still like fairy tales and I agree with Bruno Bettelheim that children should be exposed to them. But I'm less Freudian and more Jungian than Bettelheim. I believe that they have specific uses for children. I think it's a form that touches children of any era. Children have always had the same basic concerns, and folktales, although set in different cultures during different times, address those basic concerns. A fairy tale is like a mirror — it's timeless and deals with human situations. I think, by the way, the reason that **Star Wars** is so popular with children is because it's really a good old fashioned Fairy Tale with good and evil clearly defined values. It's a Folk Fairy Tale — that's why the movie captured the imagination of so many children including my own nephew.

P.B.: On the subject of values, Rex Andrews, an educationist at Goldsmiths' College, England, has suggested that: '. . . in the twentieth century, literature is by far a safer and more beneficial means of value-acquisition than dogma and ideology.' (5) Would you like to comment on that statement?

T.d.: I think it has always been true — not just in the twentieth century. Dogma and ideology change all the time. The true artist is digging deep to find constant and universal values.

P.B.: Which brings us back to fairy tales?

T.d.: Yes. When I was thinking of being an artist, I thought of the fairy tales. I was thrilled when I was given the opportunity to do them. Fairy Tales are very basic. I found this to be true when I was doing my research for writing a **Porridge Pot** story. One version has the main character as a servant girl: being a feminist, I changed that. I also changed 'porridge' because I didn't think many of today's children would relate to that! I wondered if the tale appeared in other countries and tried to find the 'root' tale. I found **The Rice Pot in India**. I'm half Italian and I found that there was a great lack in Italian tales. There was no Italian variant. In the tradition of the storyteller, I would have to tell it for my own

village: porridge became pasta: the place became Italy; and the character became Strega Nona, who was my own creation. That was when I became aware of folk tale variants.

P.B.: As an artist yourself, how do you feel about Bettelheim's view that 'pictures limit the child's imagining' and that children should be read fairy tales without pictures?

T.d.: I can see what he's saying — if the tale is illustrated the child's imagination might be stifled. But I see pictures as stimulating rather than stifling. In the pictures, there are all kinds of elements which can send the child into a further embroidering of ideas. I think the artist makes the invisible-visible, the image has great power. In Europe and in Asia, I think that the image is considered much more important than in America. Bettelheim isn't leaving room for the child who is stimulated by images. Reading the pictures — visual literacy — is important.

P.B.: Only part of your body of work is based directly on folk/fairy tales. However, many of your other works have a similar universal appeal — they deal with basic personal concerns and human relationships. A common theme in your books seems to be 'acceptance' — it's O.K. to be who you are — is this on an awareness level?

T.d.: I avoid being self-conscious because once I become self-conscious I become a critic rather than a creator. But there IS acceptance in my books: even Big Anthony is loveable, though he messes things up. An idea for me must be 'heartfelt' — something that rings true for me — something worthy to share with children. As you know, I write a lot for children between three and seven years old; and young children can tell right away when you're not being honest. If a message rings true, they will sit and listen. My guess is that children respond to my work because it's simple and honest.

P.B.: What would you like to see happen in Teacher/Librarian Education courses in the field of Children's Literature?

T.d.: I've looked at several courses for teachers and librarians where the students are exposed to many children's books, but very little, if any, effort is made toward teaching **visual literacy**. I find that many teachers and

librarians are ignorant of Art History. Yet, if they are expected to evaluate Children's books, they need some background in the arts. I would like to see closer attention paid to the teaching of visual literacy and to the examination of the illustrations in children's books as well as the words.

P.B.: And what about 1981? What are your own plans so far for the year?

T.d.: I plan to attend the Bologna Book Fair — a marvelous way for me to see what's being done in the field throughout the world; to teach a three-day workshop at the University of Colorado and a class at the University of Nevada; and to participate in the International Reading Association (IRA) conference at New Orleans, and the American Library Association (ALA) conference in San Francisco.

P.B.: How about books?

T.d.: I'm having seven new books published in 1981: **Now One Foot, Now the Other** (Putnam); **The Comic Adventures of Old Mother Hubbard and Her Dog** (Harcourt); **Fin M'Could, the Giant of Knockmany Hill** (Holiday House), a retelling of an Irish tale; **The Friendly Beasts** (Putnam); **The Hunter and the Animals** (Holiday House); **Edward Benjamin and Butter** (written by Malcolm Hall) (Coward, McCann); and my third Strega Nona — **Strega Nona and the Magic Lesson** (working title) (Harcourt B.J.).

P.B.: 1981 has been proclaimed 'The International Year of the Disabled' and I notice that your book, **Now One Foot, Now the Other** (which deals with a young boy's relationship to his grandfather who has had a stroke) is being published this year . . . a very sensitive story . . . very timely . . . Have you had any of your books adopted for blind or deaf children? And if so, any reactions to them?

T.d.: Yes, it is timely — and you do know that was my grandfather and me? Several years ago, I did illustrate another book about a disabled person — it was called **Jamie's Tiger**, written by Jan Wahl. The book was based on a true story about a child becoming deaf after something banged together loudly by the boy's ears. Can you imagine, it was a true story and some said it was not believable. Some of my books have been made into speaking books and several have been trans-

lated into Braille. They rebind the books and slip the page of Braille in between the regular pages. In this way sighted parents can read the stories to the blind or visually impaired children. I had an interesting letter from an old man with some sight who had found some of these books: he said that the lines and colors were so strong that he was able to see them.

P.B.: Have you had any problems in sharing your books with other countries . . . translation? content?

T.d.: I trust the publishers with the translation. I speak French but not the other languages. I don't know, but there is something interesting about **The Clown of God**. It was translated into German, Swedish and Danish; in the Danish text, the book was put into poem form. Also, the name of the character was changed. I don't know the impact it had, but I'll check it out further. As for content — no, I haven't had any problems but sometimes you hear, 'We love the book, but they wouldn't understand it.' But when I've travelled abroad and been introduced to children: they would teach me words and I would draw them pictures. I don't find that children are different in other countries . . .

P.B.: What would you like to see happen in the field of children's literature on the International level?

T.d.: I would like to see everyone 'hanging in' while facing the rising costs of everything. I'd hate to see production coming to an end. We don't seem to put money with the young child. One solution would be co-production. The field is healthy creatively; it is in danger of being overridden by unhealthy economics.

I would like to see editors take more of a chance with books of a particular culture: because something doesn't exist in one culture: doesn't mean that children of another culture won't understand it or benefit from it. Take my book **Oliver Button is a Sissy** — it's about a boy who tap dances. Some cultures may not have tap dancing; however, the book is about a child who is doing what he really wants to do, despite peer pressure. The book deals with absolutely human concerns, cross-cultural concerns; Oliver Button is universal. Fairy Tales deal with these same kind of concerns — that's why they work all over

the world. As for selection, I would like to see regions form selection committees and to see more book examination centers; the more they are exposed, the more knowledge is gained.

It's a shame that a greater number of books about the specifics in a culture aren't translated more; it is a wonderful way for people around the world to find out about different cultures.

PHYLLIS BOYSON

Phyllis Boyson — an educator for 25 years, from Nursery age-range through to College — specializes in Early Childhood, Children's Literature, Creative Arts and Psychology. Former teacher/principal of Fiedel Country Day School, former Director of Holly Child

Care Center (early childhood school for emotionally disturbed children, and a teacher at N.J. colleges. Participant in national and international conferences and professional organizations; active in WEF; a consultant; and Associate Editor of **The New Era**.

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UNIVERSITY OF LONDON GOLDSMITHS' COLLEGE

Annual March Education Conference 1981

PARENTS and EDUCATION

The 69th annual March Education Conference took place at Goldsmiths' College, New Cross, London on Saturday, March 7th, 1981. As usual it was presented by the School of Education of Goldsmiths' College in conjunction with the Goldsmiths' Association of Staff and Former Students. This year, the theme chosen was 'Parents and Education'.

This major event in the College's calendar is always a lively affair with massive exhibitions related to the theme of the conference acting as a fitting surround to the arena-like setting of the College's Great Hall — a majestic piece of architecture which utilises the space provided for lawn and gardens in the original 18th Century building when it was a Naval College associated with Historical Greenwich nearby.

More than four hundred people listened to Dr Barbara Tizard, currently Director of the Thomas Coram Research Unit which is part of the University of London Institute of Education, present the opening address under its title: 'Parent Participation in Nursery and Infant Education'. She delivered a thought-provoking paper drawing on her research interests which for some time have been focused on the young child at home and in the Nursery School. The question-session which followed her address was indicative of the power of her personal contribution to this area of educational debate; and she created the atmosphere that was needed to prepare for the six discussion-group sessions which were scheduled for the afternoon.

Home-School Links in a Multi-ethnic Society, Education in the Home, The Education of Parents, Parent-Teacher Associations, Parents and the Primary School, Parents and the Secondary School: these were the titles given by group-co-ordinators who helped along the afternoon discussions of two-hours duration. As is always the case, two-hours proved to be far too short a time-span to satisfy those involved . . . and animated discussions continued among the participants as they made their ways to the final plenary session. This year, the plenary session took the form of a virtual 'cross-examination' of four experts by conference-members; and nobody present could say that it was a quiet, sleep-promoting event! Even after six hours continuous activity, those who attended the conference were lively, reflective, keen to offer both criticism of 'the system' (of education in Britain) and remedies to cure all ills . . . well, some of them!

A Report of the proceedings of the Conference is being prepared by Leslie A. Smith, School of Education, and will be available in July, 1981 at a cost of £1.50 (Sterling) post-free in the United Kingdom (£2.00 Sterling or equivalent if mailed overseas). Orders for this Report should be sent to:

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Leslie A. Smith

Jackie Torrence: “I see stories now more real”:

an interview by Peggy Whalen-Levitt

Grateful acknowledgement is made to ‘The Greensboro Sun’ for permission to reprint previously published material. Jackie Torrence is featured on the front cover of this issue of our journal. Photo credits: Ken Hinson/Mikel & Associates.(Eds.).

Storyteller Jackie Torrence is doing her part to keep the American folktale in circulation. Far from the intimate context of their original tellings and the static context of their preservation on the printed page, the Jack Tales, Regional Ghost Tales, and Uncle Remus Stories come alive again on the contemporary American stage. With her bold gestures, mimicry of characters and startling sounds on the contemporary American stage, Jackie Torrence brings to the art of theatrical story-telling an ebullient folk style. When she hisses like a snake, or howls like a hound dog, she has the audience believing in the presence of these creatures. And when the exquisite timing and growing suspense of her tales of horror crescendo in a cackle, she has the audience jumping out of their seats. For someone who attended elementary school, high school, and college within a three block radius of her home in Salisbury, N.C., Jackie Torrence has travelled far. Now a major figure on the national storytelling circuit, she will soon perform in Sweden, and is at work on a book of her favorite collected and original tales.

PW-L: Tell me something about your beginnings as a story teller.

JT: I attended Livingstone College in Salisbury, North Carolina, and I think storytelling happened to me there. I was not aware of it at the time.

There was a gentleman there whose name was Dr J. Mason Brewer. And Dr Brewer had written several books on Black folklore before he started his work at Livingstone College. The first book was called **Aunt Dicey Snuff Dipping Tales**. His second book was **Brazo Bottom Tales**.

Now, the Brazo Bottoms are located in Texas, and he knew all the old tales of the Brazo Bottoms. His third book was written here in Salisbury, called **Worser Days and Better Times**. It's a book of folklore from

around the Rowan County area of North Carolina — Negro folklore.

Now, just to give you some idea of what kind of man Dr Brewer was, he taught humanities. He taught the Renaissance period, the Rococco period. He would lecture one hour in rhyme and dialect on things totally different from the dialect he was speaking. I was so taken with Dr Brewer that I never missed a class.

PW-L: I half expected you to tell me that the beginnings were in your home. I've read that you remember your grandmother telling you stories.

JT: Yes, my grandmother told stories; my grandfather, my aunt told stories. But I don't think I caught on to the stories that much. I don't think I listened. I picked up a few stories — the ‘Ole Brer Possum’ story happens to be one of my grandmother's stories — but those were stories to get me to sort of ‘straighten up and fly right,’ as she used to say.

There weren't enough stories told so that I could be a traditionalist. I can't say I'm a traditionalist because I didn't hear enough tales. But Dr Brewer and a woman by the name of Abna Lancaster got me started. Mrs Lancaster was, during the 1950's, teaching Black history. Every time we had to write a paper, she meant for it to be about some outstanding Black. She **meant** for it to be. Then, during the 60's the big surge was to know about the history of Blacks. I didn't have to do it. I already knew it. I already knew that it was a Black man who made out the plans for the city of Washington, D.C.; I already knew it was a Black man who invented the stop light.

Now Abna Lancaster was a fantastic storyteller. She told Shakespearean stories word for word. And I used to sit in her ninth grade English class and think, ‘One day I'm going to be a storyteller.’

PW-L: How did you get started telling stories?

JT: I got married and my first husband was a

minister. And I started telling Bible stories in Sunday School. I'd always get the Sunday School class of kids who were middle school age and they were the ones who wouldn't come to Sunday School. Here I am, maybe four or five years older than they are. I'd start out with two in a class and maybe after three or four months there'd be forty-five kids in the class. I thought it was my charisma, I really did. But it was storytelling all the time.

Then there came a day when my husband and I couldn't get along any more. And I moved back to North Carolina with my two-year-old daughter. The third day here I got a job at the High Point Public Library, as an assistant librarian at the Washington Street branch library. And the kids were terrors. They came in to destroy books. They came in to harass the librarians. I kept thinking to myself, 'These are children; there must be some way to reach them.' I would tell stories at night — ghost stories — and the kids would be afraid to leave.

PW-L: You obviously don't shrink from telling scary stories to children. What do you think the value of scary stories or ghost stories is for children?

JT: Without teaching a child to be afraid of things, he will still be afraid. There's just something about that part of growing up. Scary things fascinate them. It's fantasy, pure fantasy. It's that element of 'What could it be?' Fantasy. It's the imagination. It's the darkness. It's all a part of children. I don't understand it. I don't know why. But they love it and the parents are horrified. I think some of them weren't kids.

PW-L: During a recent performance you mentioned possible objections to the telling of Uncle Remus stories but concluded that 'they're good tales and if you feel like telling them, tell them.' Have you encountered any negative reactions in your audiences to the telling of these tales?

JT: My goodness, all the time. All the time. I was asked by a Black principal in Atlanta, Georgia to sit down. I told her 'I'm not going to do it.' 'Well,' she said, 'here we are trying to teach these kids a little respect for themselves and you're going to get up here and do slave dialect?' I said, 'Yes, I am.' She said, 'Why would you do that?'

So I explained to her that the Uncle Remus tales were part of our heritage. They're not degrading. The stories came from Africa. The language that we learned to speak as slaves was a tragic type of English; however, it's a part of our heritage. And after you listen to it for so long, it begins to sound really good. It's a beautiful part of the stories and it makes the Uncle Remus tales.

In my workshops I teach that if you cannot speak the dialect, don't worry about it — tell the story anyway. But the dialect is very important to the stories. I finally explained to her about Joel Chandler Harris and how he felt about the old slave who was not 'Uncle Remus' but whom he gave the name Uncle Remus in his writings. And she'd never thought about it. She just thought, well here you are bringing up all of that.

I said, 'Listen, do you realize, here you are in Atlanta, Georgia; Joel Chandler Harris wrote for the **Atlanta Constitution**. The kids should know that.' She didn't know it. So I felt like I was dealing with someone who was not informed.

PW-L: Are there types of stories you've experimented with and rejected as just not for you?

JT: Yes. Fairy tales. This is the explanation I give. I'd come home wanting to retell stories I'd heard at school and my favorite one was Snow White. My aunt used to say 'Honey, Snow White you ain't.' And she'd tell me constantly, 'There's nobody gonna come up and ride off with you on a white horse dressed in white armor. And your hair's never going to hang down out of a tower. You know, forget it, I don't want to hear that.' She was a dealer of reality. I love fairy tales. I love to read them, but I do not tell them.

PW-L: Are you a different kind of storyteller now than when you first started?

JT: Yes.

PW-L: How have you changed?

JT: Through experiences. I see stories now more real. I'm a little wiser seven years later from the first year I started telling stories. I've travelled a lot; met a lot of people. A lot of personalities show up in my characters, and they're all people I've met. Jack is a composite of hundreds of people — their ways and actions and speech.

PW-L: You seem to have a real special feeling for the story 'Buried Alive.' You said you returned seven times to the home of an old woman in order to hear her story. What's involved in hearing and learning a story like that?

JT: Getting everything I can. Watching her. Watching her tell the story. Her movements. The way she would move in her chair. The way she really wanted me to know about how she heard the hound dogs. And each time I would hear something different. She might tell me the same thing over and over again, but she'd remember something new. And all of that had to go into getting this story just right.

PW-L: When you create your own stories, your original stories, do you start with an image and build the story around it?

JT: I was a lonely child. I'd sit on the steps, not wanting to do anything. And there was an old man in our community — we still lived on dirt streets — and this old man was a rag collector. And his name was Henry. And he would sleep on this wagon with this mule. And the mule and Henry looked so much alike. And he would get to the corner (we lived in a corner house) and he'd get to the corner and I was fascinated. First of all, I was fascinated with the mule because at my grandfather's farm we didn't have any animals — nothing but chickens — so horses and mules and things like that just fascinated me. He'd get to the corner and he'd wake up and he'd say 'Rags, rags.' And I never could figure out whether he wanted to buy rags or if he was selling rags. And I'd think, 'Now why would you want to sell rags?' And nobody ever told me and I never thought to ask, 'What does old Henry do?' Later, when I started writing, I saw Henry. And I thought, 'I wonder what Henry's wife used to look like?' So I gave him a wife and I named her Elvira. And I put them on a deserted road, and I built the story from there.

PW-L: When you do theatrical storytelling throughout this country, your audience is mixed, but predominantly white?

JT: Yes.

PW-L: Is that also the case at the National Storytelling Festival at Jonesboro, Tennessee?

JT: You'll have a thousand people at the festi-

val and there'll be six Blacks. I only know three Black storytellers, and Brother Blue. But I'm not gonna tell you that Brother Blue is a storyteller. Brother Blue is a poet. He's doing something else. He's not sitting down in front of an audience relaying a story, letting a story peel off, from event to event. He's doing poetry — rhyming things. He's doing things with morals. Well, for instance, he does Shakespeare, and he does it with the Black dialect — the street dialect, contemporary Black dialect. And that's not storytelling. If I do a story, let's say a poem like 'Stagger Lee,' I'm not going to do it in rhyme, I'm going to tell a story instead — the events that led up to his selling his soul to the devil and what happened after that. Every storyteller that I know would do the same. Brother Blue is not a storyteller. He's a type of a performer, but Brother Blue is not a storyteller.

PW-L: In Japan, storytelling is a time-honored profession. They have special theatres devoted to storytelling and they have an apprenticeship tradition. How would you assess the status of storytelling as a profession in the United States today?

JT: It's still very low on the scale. People don't respect storytelling. They laugh at you. I don't care who it is, when you say you're a storyteller, they either look at you (Torrence makes a quizzical expression), or they say 'I beg your pardon. There's no such thing. Now what do you do?' I'm a professional storyteller. 'What organization are you from?' I say I'm a free lance storyteller. They say, 'Now just what does that mean?' I say, 'I go around and I tell stories.' 'Well, who listens?' So, I end up telling the whole thing, you know, where I go and what I do.

PW-L: Does the existence of the National Association for the Perpetuation and Preservation of Storytelling make a difference for you?

JT: It makes a great difference. In all my travelling throughout the whole country telling stories, people love me here, like me here. But when I go there, I have the perfect audience. I don't have to teach storytelling. I don't have to explain things, because these people are here for plain old down-to-earth storytelling.

PW-L: If you had one piece of advice to give would-be storytellers, what would you tell them?

JT: Be yourself. Read the books on storytelling. Use the techniques that these storytellers have written down in books. But when it all boils down to facing that audience, that person and that book can't tell you one thing. You have to do it the way you feel it.

PW-L: You have travelled throughout the United States and now an appearance in Sweden is coming up. What is it like to be on the road as a storyteller in the 1980's?

JT: It sometimes makes me cry. It's sometimes very tiring. I'm sometimes very uncomfortable, as with everything. You never get rested, never. It's something to wake up in the night and say 'What ceiling is this?' But I asked for it. I said in my high school annual, 'What can I do to be forever known, and make the age to come my own?' That was 1962. And it's mine now, totally mine. And I'm enjoying every minute of it.

PEGGY WHALEN-LEVITT

Peggy Whalen-Levitt is a Corresponding Editor for the **Children's Literature Association Quarterly**. She has taught courses in children's literature at the University of Pennsylvania, where she is a candidate for the Ph.D. in Literature for Children and Adolescents. Formerly a children's librarian at the New Haven Free Public Library and The Information Center for Children's Cultures, she currently resides in Greensboro, North Carolina with her husband and daughter.

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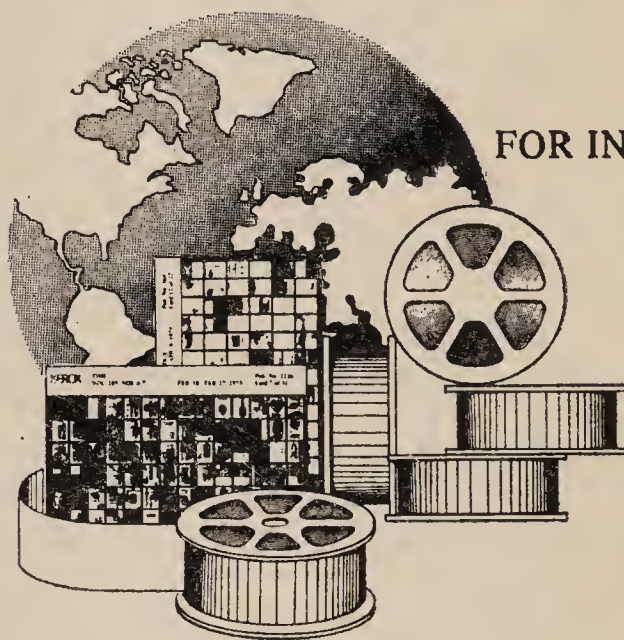
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Why tell stories?

Diane Wolkstein

Credit: This article is based in part on 'A Conversation with Diane Wolkstein and Paul Jordan-Smith' published in Parabola Magazine, Vol. 2, number 4. (Eds.)

One of the reasons I tell stories is because I get caught by an image in a story. It is so strong for me that I want to tell the story just to get closer to the image.

There's a particular story I'm thinking about. It's a Chinese tale about a man who walks home in the evening. On the road he sees a beautiful white stone shining in the moonlight. He goes and picks up the stone. But it's not a stone, it's a snail, and the shell is not white, it's every color of the rainbow. Then the story goes on, but just that particular image of finding a white stone in the moonlight strikes me: Imagine, you go out and you find what you think is a stone, what you think is dead, but no, it's gleaming, and when you touch it it's living. A tiny dark creature is alive inside. Now what will happen? Will the man let the snail into his life? And why has the snail come to him? All this, from the white stone gleaming in the moonlight — and beginning to be transformed.

From that one image of the stone turning into a snail in the moonlight, I began to write the story of **White Wave**. The way I write is to tell stories — over and over — to many people, all ages. I watch the audience and learn about the story from them. After many tellings, I write the story:

'Long ago in the time of mysteries, a young man was walking home in the evening. He walked slowly, for he was not eager to return to his house. His parents had died two years before. He was too poor to marry and too shy to speak with a girl.

'As he passed through a small forest, he saw a stone gleaming in the moonlight, a beautiful white stone. He bent over to look at it. It wasn't white. It was every color in the rainbow. And when he held it in his hands,



DIANE WOLKSTEIN

he saw it wasn't a stone at all, but a snail, a moon snail. And what was the most wonderful good fortune — it was alive! . . .'

Bruno Bettelheim, in **The Uses of Enchantment**, says something very lovely about Goethe's mother telling him stories every night. As she was telling him stories she would look into his eyes. She would see when something was going wrong and he was becoming upset; she would see the tremor and the fear in his eyes, and she would rearrange the story so that he would become calm and able to go on and to follow it. (That's the big difference in telling and reading. You read the story and you don't know where anybody is because you only see the

words. When you tell the story, if you open your eyes, you can see exactly where everybody is and can modulate it, modify it and rearrange it, change nuances and build up certain parts, let go of other parts, according to what's happening with the audience.)

I don't know of any original culture in which the audience is separated from the storyteller. The story belongs to everybody. The audience is part of the story. The storyteller will often say, 'Here's a story for you and for me.'

Each storyteller goes into a magic world and the relationship is always that the storyteller and the audience are going there together. The storyteller leads the audience into the magic world. That's why in storytelling the beginning and the end are so important. You often have these formulae for entering the story world and then for coming back from that world such as: 'once upon a time,' or 'once there was and once there was not' and then endings, such as: 'My tale I've told it, your pocket shall hold it, dilly-domdory, that's the end of my story' or 'I was passing by and saw it all but the King he kicked me and that's how I got here to tell you the story' and then of course, the one we are most familiar with, 'happily ever after.' One of my favorites is: 'and if they are not dead, then they are living still.'

Educators often ask, 'But what does a story give a child?' I tend to look at this question not in terms of what a story gives a child, but what a story gives a person. We always make a mistake when we try to answer in terms of what it gives a child, because we really don't know quite what it gives a child. We think we know, and we can guess about it. For example, I would probably agree that it gives all the things that Bettelheim says it gives in **The uses of Enchantment**, and more! But we really don't know.

A better place to start is how **you** understand it and what happens to **you** when you hear a story and to know, really, what is being given to you. The same thing that's being given to you is being given to the child. We may all be on different levels of development, but we are all human beings and all over the world there are human beings who want to hear these stories.

I think it has to do with something Jung said: If you have a problem when you're young, don't think that the problem will ever go away. It never goes away and it will never be solved, you just work on it all your life. All the things around that you can't make sense of — the chaos and ecstasy of our own emotions, the whole inner world which we don't have words for — those are the things which the stories are about and we're dealing with them at every age of our life.

The wonderful thing about stories is that they present deep psychological and metaphysical truths, but in a poetic form which is gripping, beautiful, and entertaining. What happens in a story when it's really working is that you have one psyche (the psyche of the protagonist) struggling, usually with its deepest part. So your psyche begins, unknown to you, to struggle, too. You're absorbed, you participate. A story is so simple: just one voice. There's nothing happening except the one voice speaking to **you**, telling you, on some level, what you need to hear. And in your mind's eye you see it — your version, your vision — and somewhere in yourself you accomplish it. As you look at an audience, you can see that there are a certain number of people who are attached to that particular story with their entire self — it is their story. It might be a story that belongs to one adult and not another. Or a story that belongs to one child and not another.

In Haiti, where I collected stories for five years, I listened to over four hundred storytellers — each has his or her own style. (Both the stories and storytellers are described in **The Magic Orange Tree and Other Haitian Folk Tales** published by A. A. Knopf, 1978.) There is no one way. Sometimes when I tell stories I dance. Sometimes I jump and sing. Sometimes I am completely still. There is no 'perfect' storyteller; there is no 'perfect' story. But sometimes there is a magic moment when the story, a mere collection of words, and the storyteller, one human, and the listener, another mortal, become one. At that magic moment, the storyteller does not know if he or she is telling it or if it is the story or the listener; and the listener does not know if he or she is listening or creating; and, as for the story, it is so filled with life-bouncing

back and forth between teller and listener — it nearly bursts its words! Which brings us back to the white stone, the seemingly dead stone, which harbours like all wonderful stories, an eternal potential for transformation.

Why tell stories? To explore the mysteries, to join with those about you in the celebration of the unknowable, and to hope, always, for 'The Transformation.' The cloak of the storyteller, like all of life, is a sacred trust.

DIANE WOLKSTEIN

Diane Wolkstein, New York City's official storyteller, is known to the many children and adults who come to hear her tell stories in front of the Hans Christian Andersen statue in Central Park. She has traveled throughout the United States and the world telling and collecting stories. She has her own weekly radio program and teaches storytelling at Bank St. College of Education. She has written eight books the last two were ALA Notables, **White Wave**, (A chinese tao tale) and **The Magic Orange Tree and Other Haitian Folk Tales**. She is presently working on the oldest and only epic of a woman: Inanna of Sumer. It will be published under the title, **INANNA, Queen of Heaven and Earth** by Harper & Row, 1981.

The Perspective of The World Education Fellowship

The World Education Fellowship, from its earliest days as the New Education Fellowship, has concentrated on seeking to assure for every child an opportunity to develop the full range of his, or her, capabilities within the relationships of the family, of friendly, supportive school communities, and within a climate of world awareness.

What has always been desirable has now become crucial: The world is facing a multitude of critical situations: the population explosion, pollution, destruction of the environment, the ruthless exploitation of living creatures and material resources, economic collapse, the gap between rich and impoverished nations, unemployment, International rivalry, sectional greed, the armaments race, and the constant threat of a war of annihilation.

To handle this difficult and dangerous world we need people competent in themselves, with confidence unimpaired, sensitive to their responsibilities, caring, knowing how to co-operate, and prepared to cope with problems. Narrowly-conceived competitive educational systems do not help, but impede, the development of such people.

The World Education Fellowship believes we have to bring about profound changes in education not only in order to foster the individual fulfilment of our children but also to secure survival and a worthwhile future for humankind.

The Fellowship embraces all levels of education and, at every level, there are feasible steps that can be taken towards the achievement of an educated, responsible and co-operative world. The Fellowship exists as a network of purpose and action to support all those dedicated to this end.

The New Era Journal of The World Education Fellowship

The New Era was founded in 1920 by a group of internationally minded educators based mainly in England and on the continent of Europe. A year later, about 100 readers got together in Clais to form a fellowship to consider what concepts in education were necessary to help bring about a world without war, and to facilitate a constant exchange of views.

Thus, from the beginning, the journal has provided links between members and an independent forum for reflection upon educational events and innovations. Its readership has spread to the five continents — among teachers in schools, parents, lecturers and professors, researchers, counsellors, social workers and administrators — and today is strongest in Australia, England, India, Japan and the United States. During its 60 years **The New Era** has incorporated other journals which were in line with its interests, including **Home & School**, **World Studies Bulletin**, and **Ideas**, formerly the curriculum magazine of the University of London Goldsmiths College. It is especially concerned to understand the implications of:

- * collaboration with parents and others as participants in life-long education
- * freedom, personal relationships and authority
- * teaching methods — choice and discovery in the growth of children and young people
- * the place of the arts — logical and intuitive ways of knowing, and the discovery of morality
- * political, economic and ecological problems of world society — education for a co-operative world.

The editorial group has always been based in London, and enjoys collaboration with associates from a dozen or more countries. It can draw upon a network of independent authors, including from Unesco, for the study of cross-cultural themes.

Public Library Services to Children in the United States of America

Judith Rovenger

Library services to children have responded to many changes and developments in society over the course of the century — a century of remarkable and accelerating changes, especially since World War II. Books remain the core of the service, although non-print material is demanding an increasing share of the diminishing resources.

The twentieth century marks the beginning of organized public library services to children in the United States. Any library services to children that existed prior to this were sporadic and isolated rather than a developing pattern of service. Colonial America had its apprentice libraries for young men who wanted to advance their education. Nineteenth century America saw the spread of the Sunday school library, which, although containing mostly religious tracts, did give poor children access to books. In some villages, collections of books for use by children were the result of donations from philanthropic gentlemen.

Professional library service in the United States began with the formation of the American Library Association in 1876. That same year the U.S. Bureau of Education issued a report entitled 'Public Libraries in the United States of America.' Services to children were not mentioned in this document because there were no services to report. However, a section of the report entitled 'Public Libraries and the Young' did question what the public library's responsibility to young people should be.

At this time the question of general responsibility to youth was engaging the nation. Industrialization had affected the attitude and behavior of society toward children. Trends such as the population shift from rural America to the cities, the subsequent concentrations of urban poor, and the expanding use of child labor led to the countermovement of child welfare. The first settlement houses, directed playgrounds, and juvenile courts

were established. This new interest in children was reflected in the library community by increasing pressure to extend library services to the young, while the publication of books for children was rapidly proliferating.

The golden age of children's literature was ushered in with the writings of Louisa May Alcott, Mark Twain, and Lewis Carroll, among others. Pulp literature, dime novels and sensational publications were also flooding the market. Concern over what children were reading became an issue in the library community. In 1882 Caroline M. Hewins, Librarian of the Hartford Public Library in Connecticut, submitted her 'Books for the Young' as a selection guide for parents and children. This publication is important as a prototype for the kind of interest librarians were to take in children's reading and their emphasis on quality literature. 1890-1900 saw the relaxation of restrictions on services to children. Many general reading rooms were opened to children and there was progress toward the provision of separate facilities for children, as well as specialized services and staff.

The founding of the Children's Section of ALA was formed in 1900 marks the true beginning of library service to children; and the next twenty years saw immense creativity and innovation in services to children under the leadership of Anne Carroll Moore of New York Public, Alice Jordan of Boston Public, and Louise Seaman Bechtel of Macmillan Publishing House, among others.

During this twenty year span the groundwork for future children's services was laid. Library work with children was established as a specialized service with specially trained staff and separate collections. Readers advisory techniques were developed and outreach services were instituted in schools, settlement houses and hospitals. With the major criterion being literary excellence, booklists and other selection guides were de-

veloped for use by parents, teachers, and children. Booktalks, story hours, reading clubs and exhibitions were established as part of library programming for children. 'By about 1915, probably all the great ideas of what a public library should be and do had been formulated.' (1) As these pioneer efforts were continued and expanded over the next thirty years. Circulation of children's books was to account for almost 45% of the total circulation of books in the nation's public libraries.

The nineteen twenties saw the first young adult rooms. Although the movement for separate and specialized services to teenagers did not catch on until much later, the prototype for the service was developed in the twenties. Story hours for older children, although continuing, began to dwindle with the advent of television. However, the picture-book hour began to draw large audiences of kindergarten and nursery school children.

The next phase of library service to children began in the nineteen fifties in direct response to developments in education, technology and society in general, and to a great influx of federal money then made available for education and libraries. The Library Services and Construction Act of 1956, the National Defense Education Act of 1958, and the Elementary and Secondary Education Act of 1965 opened the door to innovation. New programs and facilities, as well as new approaches and methods in teaching (the open classroom, advanced mathematics and science courses) meant less dependence upon textbooks and a demand for different kinds of library services. Public libraries, which had traditionally emphasized recreational reading, were being called upon to help support the new curricula needs. Cooperation between public libraries and the school libraries, always more an ideal than a reality, became strained when the idea that the school library would subsume public library services and become the sole provider of library services to children threatened to gain favor. (This model for service has little support at the present.)

As in the era of industrialization, the new technology of the mid-twentieth century was reflected in libraries. Filmstrips, cassettes,

and other audio visual materials began to take their places on library shelves. The nature of school libraries had changed so dramatically, that by 1969 they were often called school media centers, a title which more accurately described their new services.

At the same time as Sputnik was bringing a national emphasis to education, a new influx of poor in the cities brought another area of concern into focus for librarians. The middle class, which had been the predominant clientele during the forties and fifties, was now no longer the sole focus. At the same time that libraries were trying to meet the new demands of students who needed more sophisticated information, they were attempting to serve children who could not read or those for whom English was not the native language. At first, librarians were reluctant to meet the needs of what came to be called 'the disadvantaged.' But the increased budgets of the sixties and the new optimism, which averred that every problem has a solution, inspired a new wave of creativity and energy in librarianship.

Reinventing many of the services of the twenties, librarians reached out to communities in bookmobiles and storefront libraries. Book collection centers were placed in welfare offices, community recreation centers and in doctors' waiting rooms. Information and referral services were established in some libraries. Young adult services grew in enterprise and popularity in the climate of the youth-oriented sixties. To reach inner city groups and others of 'the great unserved', libraries sponsored rock concerts and lectures on relevant social issues. Story hours were given in Spanish in some libraries, while others trained volunteer storytellers to increase their outreach capacity. While these efforts were not always successful, they were a sign of the commitment on the part of the profession to deliver service to the total community and an attempt to prove the relevance and importance of libraries.

Headstart, a federally funded program which focused on the 'educationally disadvantaged,' offered pre-kindergarten children an earlier chance to begin learning in formal situations and helped to sensitize librarians to the needs of this age group for

contact with books. Research in the area of early childhood education also encouraged libraries in their efforts to extend services in new ways to prekindergarten children and toddlers. Librarians, reevaluating the role of parents as assets to children's learning developed programs to promote parental involvement. Book collections had to be reassessed in order to include materials more appropriate for the younger age group. In many instances, this led to the acquisition of toys, puzzles, games and other realia.

In 1963, there was a realization that too many young people were graduating from high school without having mastered basic reading skills, that there was a decline in SAT (Scholastic Aptitude Test) score, and that all might not be well with the schools. Articles on why Johnny can't read proliferated and the lack of basic literacy skills among youth became a national scandal. Television, open classrooms, and the decline of the family have all in turn been blamed.

Librarians attempted to meet this crisis in several ways. They tried to find books that had high interest level appeal but that accommodated low reading levels. They relaxed criteria for book selection in order to include nontraditional library fare such as comic books and series mysteries. Paperbacks, because of their instant appeal to youth (and low prices), became an important addition to children's collections, and the backbone of most good young adult collections. Kits of cassettes with accompanying books were developed to encourage and support children with their reading.

The national concern about reading was also reflected in library programming. Children's librarians, traditionally uninvolved and untrained in the reading process (except for recommending titles), began to provide reading support services and materials to help children with reading problems, and extended support services to tutors. Several libraries sponsored campaigns to encourage parents to set aside fifteen minutes each day to read to their children.

Censorship, as it developed from both the right and the left during the sixties, created new issues in book selection for children's librarians. Many librarians were concerned

over what they felt was a lowering in standards and quality in children's books, as well as the infiltration of inappropriate subject matter. Since the publication in 1964 of **Harriet the Spy** by Louise Fitzhugh, realism in children's literature has flourished. Books for children have been written on such controversial topics as divorce, death, child abuse, drug abuse, and various aspects of sexuality, much to the dismay of many librarians.

The growing sensitivity toward stereotyping caused other librarians in the name of social conscience to complain about racism and sexism in children's books. The Council on Interracial Books for Children, formed in 1965 to encourage the publication of non-stereotypic and nonracist books, is sharply critical of books failing to meet their standards.

Despite many adaptations to change the educational base of the library service remains firm. Books remain the core of the service, although nonprint material is demanding its share of money, and programming 'has expanded beyond its original purpose of bringing the child to the reading experience. It has become an end in itself in much the same way as the book or other material holds the potential for a worthwhile experience.' (2) Criteria for book selection have certainly changed. Aesthetic quality remains a primary factor, but interest, reading level, psychological values in children's literature and patron demand are also considerations.

Clientele have always been children, their parents, and teachers, but the age level for children has expanded to include toddlers, and the crucial involvement with parents is developing into a partner relationship.

Monetary support for children's services has shifted with the economy. Currently the profession, like the rest of the country, is suffering from the shrinking dollar. Children's librarians must compete for funds with specialists from other agencies and from other departments in the library. While young adult specialists and services are the first to be cut, children's services are also threatened by shifting patterns in library organization. Age level services must compete to survive in libraries, already facing budget cuts. This competition will demand an aggressive sys-

tem of accountability from children's librarians. A new system of statistical reportage and measurement must be devised and higher visibility in the community promoted. Greater selectivity in acquisitions will be necessary as well as a continuing reassessment of the needs of children in order 'to convince local communities of (the) unique and indispensable services' (3) libraries can provide for them.

Entering the decade of the eighties, it appears that children's librarians are ready and eager to meet the new challenge in their roles as providers of public services to children in the United States.

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Rosalie Arnoff and Karen Wade, research assistants and Englewood Library Children's Department Staff.

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50 Years of Education in Action

This is the title of a report of the development and current activities of The New Era School, Bombay, India, which has been edited (among others) by K. C. Vyas who is Principal of the School and well-known among readers of this journal as a Section Representative. It is an exciting little book with contributions from Dr James Henderson and Dr Antony Weaver (both prominent members of the World Education Fellowship) who have visited the school during the past few years.

'The modern age has enabled us to exercise our creative ability in the field of education'. This sentence taken from the opening section of the report is itself shown 'in action' as the various aspects of the school's broadly conceived curriculum are described and illustrated. Of particular interest, I highlight the approach of the school to what the report calls 'Co-curricular and Creative Activities' which is revealing of a fascinating programme of integration of a large number of activities which span the school's aims.

Fifty years . . . the past and the present come together and shine a light into the future. The school has a message to those interested in education. Although no price has been given (no doubt a small contribution towards costs would be appreciated), I feel that this booklet deserves reading. Why not write to The New Era School, 17 N.S. Patar Road, Bombay- 400 007, India to obtain a copy?

Leslie A. Smith

Tom Thumb in Academia

Marilyn Apseloff

In the following article the author records the encouragingly positive response to a survey of children's literature in English departments of colleges and universities in the USA and Canada.

In late 1978 Dr Francelia Butler of the University of Connecticut asked me if I would be interested in doing a survey of English departments to find out what is being offered in the field of Children's Literature and, more particularly, what the attitudes are towards the subject. I quickly accepted, and in early June, 1979, a questionnaire was sent out to 286 chairpersons of departments of English at colleges and universities, both public and private, throughout the United States and Canada. The response was extraordinary: 204 were returned from almost all major state schools, private colleges, and universities such as Harvard, Yale, Dartmouth, Brown, Stanford, Bryn Mawr, the University of Pennsylvania, Duke, Vanderbilt, Cornell, and John Hopkins.

The one-page survey consisted of twelve questions(1) that could be answered in a short period of time. Several people expanded their answers and/or added comments on the additional space provided.(2) In order to obtain a more detailed statistical analysis, the twelve questions were broken down into components which became thirty items. The results of this report are based on an analysis conducted at the Massachusetts Institute of Technology(3) and Kent State University.

The statistics reveal a high interest in the field, and a desire to know what others are doing (see question 12): Children's Literature is offered at 101 schools, while 132 wanted to know the results of the survey. Other responses indicate interest in expanding programs, some desire by non-teachers in the field to enter it, and more positive attitudes towards Children's Literature. The remarkable increase in courses within the last decade (see question 1) (forty-five per cent were initiated since 1970) and the growth of new publications in the field, further establish it as a legitimate area for scholars and increasing student interest. In one department there are '500 to 600 for the two courses per quarter.' Where the course is not offered in the English department, the fact that it is to be found by an overwhelming majority in the Education department comes as no surprise.

Those schools offering just one course are in the majority (see question 2). Of the 123 colleges and universities responding, seventy-six have just one, twenty-four schools offer two courses, and fourteen offer three. Most of the courses, eighty, are at the junior-senior level, followed by forty-nine plus solely for graduate students. Only twenty are taught at the

freshman-sophomore level. (Many did not indicate the levels of their courses.).

With the increasing interest in Children's Literature, the future will see more course offerings at the undergraduate levels, more credit given for English majors, and more dissertations related to the field. Now Yale, Brown, the University of Pennsylvania, Cornell, Smith, and eighty other schools give undergraduate credit for English majors (see question 3), and M.A. credit can be gained at Central Michigan, Eastern Michigan (where there is a fully developed program), Idaho State University, Simmons College (where the program is offered by the Humanities and Education departments and administered by The Center for the Study of Children's Literature), the University of Florida at Gainesville (both in Children's Literature and in Writing for Children), and Carleton University in Canada. Also in Canada, at the University of Montreal, 'at least two graduate students are working in that area.' At Illinois State University there is a Master's Program with concentration in Literature for Children and Adolescents, and other dissertations connected to Children's Literature are being written. at Brown University at SUNY Stony Brook, and at the University of Kansas.

Dr Francelia Butler has guided graduate students at the University of Connecticut at both the M.A. and Ph.D. levels. Ph.D. dissertations have also been written at Rutgers, the University of Iowa, the University of Kansas, and Michigan State University, to name a few. Schools are increasingly accepting topics for dissertations that are related to the field.(4)

The survey further indicates that professors of high rank are now showing an interest in teaching Children's Literature (see question 5). Of the 216+ teaching courses, more than half are associate and full professors, with instructors and lecturers far outnumbered by the higher ranks. The largest group are associate professors, sixty-seven, followed closely by sixty-three Assistant Professors. Full Professors were not far behind at fifty-two plus, but then there is a noticeable drop at the instructor and lecturer levels. Most likely, the thirty-five part-time people are primarily from the ranks of instructors and lecturers.

At only one university, in Canada, was a preference given for the course to be taught elsewhere than in the English department (see question 6). One person responded that it should be taught everywhere. Even the negative responses indicated an interest from English departments, for thirteen of those said that the course was already taught in that department; obviously, they wanted it to remain there. Furthermore, despite declining enrolments and budget cutbacks in most English departments, a surprising number (fifty) want to expand their programs. The statistics in question 6 seem

CHART 1 — SURVEY QUESTIONS/RESPONSES

Questions		Responses			
		Yes	No	Other related information	
1. Is Children's Literature offered in your dept.?		101	99	No answer: 3 Not any more: 1	
	Since 1920 —	18%			
	Since 1970 —	45%			
Where previously offered?		68		Education	Lib. Sc.
Now offered in another dept.?				13	2
				55	8
2. How many courses are offered?	one?			76	
	two?			24	
	three?			14	
	four or more?			9	
At what levels?	undergraduate?			100	
	M.A.			48+	
	Split			29	
3. Is credit given for the course towards the English major for undergraduates?		85	64		
4. Do you have graduate majors in Children's Lit.?		13*	143	*3 are in comb. with another area	
At what level?				M.A.	10
				Ph.D.	5
5. How many on your staff teach Children's Lit., and at what ranks?				Instructors	17
				Lecturers	17
				Asst. Prof.	63
				Assoc. Prof.	67
				Full Prof.	52+
				Part-time	35
6. Would you like to have the course taught elsewhere?		9	14	Yes, in the Eng. Dept.: 4	
Would you like to expand your program?		50	6		
Would you like to leave your program alone?		77	5		
7. How has enrolment in Children's Lit. classes changed over the past few years?				Increased	29
				Decreased	23
				Don't know	14
				No change	52
8. Have others on the staff expressed the wish to teach Children's Lit.?		46	111		
How many?				78	
9. Are you considering adding new courses in Children's Lit.?					
How many?		34	126	44+	
10. Do you detect in the last decade any changes in faculty attitudes towards Children's Lit.?		77*	69**	*74 positive, 3 neg.	
				**not necessarily all negative	
What kinds?***				***see Chart 2	
11. Are any institutes, conferences, or workshops in Children's Lit. held at your school?		22	136		
When?				Dec.-Feb.	2
				Mar.-Apr.	4
				May	1
				June	1
				July	2
				Sept.-Nov.	2
2. Do you want to know the results of this survey?		132	31		

CHART 2 — FACULTY ATTITUDES

ADDITIONAL COMMENTS

'It became more positive in the early 70's.'

'I believe that there is a nation-wide recognition of this field as worthy of study **as literature**.'

'Most faculty do not think about it at all. I do — and another faculty member. Our attitudes may have **de-veloped** — not changed.'

'It is no longer regarded as "women's work" or work for second-class colleagues.'

'Growing interest, especially as connected with interests in literature and psychology, in fantasy, and in structuralism.'

'Increasingly accepting, but often grudgingly so.'

'People are generally taking it more seriously. The discipline has a more respected image, and there are said to be jobs for those who specialize in it.'

'One would suspect that the subject would be treated with more respect, but I have not myself noticed this change.'

'Attitudes changed toward acceptance by full department — also not now seen primarily as a service area.'

'More respected now as scholarly field and one with relevance to other disciplines, e.g., popular culture, intellectual history.'

'No — our colleagues still look down their noses at it.'

'They see it as a means of dept. survival, but they hate the prospect of teaching it regularly. Those who are drawn in, however, seem to like it.'

'I don't think our English faculty at large now takes C. L. any more seriously than it has over the years, sorry to say.'

'I have the impression of its being increasingly considered seriously, as a bona fide subject of literary critical study.'

to reflect what has happened to enrolment over the past few years in Children's Literature classes as opposed to other departmental offerings: it has increased in twenty-nine schools, decreased in twenty-three, and undergone no change in fifty-two (see question 7). Since enrolments in English classes in general have decreased, the 'no change' figure for Children's Literature becomes more remarkable.

The figures cited in questions 8 and 9 indicate a growing interest in the field among faculty and an awareness of its potential: thirty-four schools are definitely considering adding new courses in the area; four are contemplating it; one will if the faculty requests it; and one other may try one at the January interterm. Twenty-one schools plan to offer one course; six will offer two; one plans on adding three; seven gave no set figure; and one plans to make a temporary course permanent.

The majority of faculty comments (see question 10) reveal an increasingly positive attitude towards Children's Literature, seventy-four as opposed to sixty-nine (where no change was observed). Moreover, some indicated that 'No Change' should not be regarded automatically in a negative light; for example, one person observed that the course had **always** been held in high esteem. Of the 204 surveys sent and responded to, 155 answered question 10, although nine of that number did not have any information. The two late returns not included in the statistics also contained favorable, positive attitudes.

The abundance of Children's Literature meetings at the 1979 Modern Language Association Convention (eight), as opposed to the one seminar available in 1969, reflects the changes that have occurred. In 1969, the seminar was listed under 'General;' now the offerings are under a separate 'Children's Literature' heading, and in 1981 Children's Literature will become a major permanent Division of the Modern Language Association. Also, twenty-two schools hold institutes, conferences or workshops in Children's Literature. Bennington College, Clemson University, Miami University, Salem State College, and Simmons College have conferences or workshops sponsored by departments other than English, while the English departments at Texas A&M and the University of Utah support annual programs and the Writers' Workshop at Salem State College, conducted by the English department, has a section devoted to Children's Literature.(5)

This survey has revealed an extraordinary current interest in the field of Children's Literature and a widespread wish to encourage and to expand programs as more and more faculty regard the subject with greater respect. The support of Children's Literature and the increasing recognition of it as worthy of scholarly study implies a continued growing interest in the field and an expansion of offerings at all levels. From the trends that are apparent in the past ten years — the growing number of scholarly journals, the increasing number of sessions devoted to the area at the Modern Language Association's annual Convention and regional conferen-

ces, and the steady increase in Ph.D. dissertations — plus the interest of faculty who do not yet teach any of the courses but who have expressed the wish to do so, Children's Literature is becoming one of the most important areas of study.

MARILYN APSELOFF

Marilyn Apseloff has taught Children's Literature at Kent State University since 1969. Her articles on poetry and prose for children have appeared in **Children's Literature**, **Illinois English Bulletin**, and **Children's Literature In Education**, and she has written a monograph, **Virginia Hamilton: Ohio Explorer in the World of Imagination**; she is also a reviewer for the Canadian journal, **The World of Children's Books** and a contributing editor of the **ChLA Quarterly**. A mother of four children, Professor Apseloff has presented talks to parents, children, and educators in addition to reading

scholarly papers and presiding at professional meetings. She is the former past president of the Children's Literature Association.

Notes

- 1 See Chart 1.
- 2 See Chart 2.
- 3 Special thanks to Dr Herman Chernoff of the MIT Math Department for his help in the computer center.
- 4 See copies of **Children's Literature**, published variously by Parousia Press, Temple University, and now Yale, for 'Dissertations of Note,' compiled by Rachel Fordyce.
- 5 Armstrong State College and East Carolina University offer conferences through their English departments, too, and Central Missouri State University, under the auspices of the Education department, has held a Children's Literature Festival for several years now.

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PUBLICATIONS SERVICE

The College's Publications Service was created in 1966 in response to an ever-growing demand for works emanating from the Curriculum Laboratory. Central to this enterprise was the curriculum journal IDEAS, the first issue of which appeared in February 1967.

In order to emphasise the notion of 'service' the policy of the College was to maintain in print the increasing number of publications it produced; and the Publications Service is still able to draw from its stock of books an almost complete range of the reports, magazines and journals it has published over the years. In addition, because of the demand for bound volumes of the various series of IDEAS, Library Editions have been published as attractive books; and the complete set of the five series of this curriculum journal presents in six volumes and some 1½ million words a most revealing account of educational development during the past decade.

These six Library Editions of IDEAS covering series Nos. 1, 2 3A, 3B, 4 and 5 (i.e. IDEAS Nos. 1 to 33), are on sale at the inclusive price of £30, if mailed to an address in the British Isles. (An extra charge of £4.00 is made for mailing to places outside UK.) The final Library Edition of IDEAS embracing Nos. 31-33 also includes a comprehensive set of indexes covering all of the articles published within IDEAS Nos. 1 to 33.

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Literary beliefs and the teaching of poetry

Lillian F. Sacks

Poetry is the stepchild of children's literature. There is a lack of serious study and few critical works concerning it.(1) Little gets published. Little is being taught both on elementary and secondary school levels. It is often the most neglected component of the language arts curriculum. If one were to take seriously the charge that teachers are guilty of the crime of 'poeticide', (2) perhaps this sad state of affairs may be a blessing in disguise. But poetry should be at the very center of literary study we are told, and teachers continue to give only lip service to this view. This discrepancy between what should be and what actually is can be attributed to a number of considerations. One of these, the role of beliefs concerning poetry, will be addressed in this paper.

A recently emerging interest of researchers in the psychology of learning theory has been the study of a person's beliefs in relation to the processing of information. Evidence shows that people have well-established implicit theories about a wide variety of human phenomena and that these beliefs may prevent or facilitate learning and influence behavior.(3) These beliefs function as 'schema' as in a 'personal construct system' (4) which the individual brings to any stimulus event. In relation to poetry, the response to it is found to be powerfully influenced by the reader's preconceptions and these belief systems.(5)

Some of these preconceptions and beliefs may have been shaped by the prevailing literary theories of the times. A summary look at them from the twenties to the present reveals the predominant role of the New Critics.

At its inception the New Criticism presented a shift away from impressionism, Symbolism, introspection and matters extrinsic to the text of the poem. The focus centred on the poem itself, its form, style and content. Close reading was required to extract the correct interpretation of meaning and poems were given detailed analysis using the elements of prosody and versification such as scansion and identification of literary devices. This literary orientation which corresponded to the prevailing positivistic school of philosophy became known as objective criticism and was associated with the scholars and writers such as John Crow Ransom, Renee Wellek, Cleanth Brooks.(6)

At the same time there were other voices, seemingly less influential and reflecting the existentialist and phenomenological philosophies of Edmund Husserl and John Dewey that introduced the perceiver or reader into the act of responding to literature. A dynamic, personal, two-way involvement with the poem was required with the reader's emergence as creator of the text or poem. This orientation associated with the

scholars, Wolfgang Iser,(7) Louise Rosenblatt,(8) David Bleich(9) and others became known as subjectivist.

Other critical theories on the contemporary scene such as structuralism, semiology, Marxism, deconstructionism, range in a broad spectrum oscillating between the two camps. However, their impact does not seem to be so significant and pervasive in the present academic community as that of the New Critics nor have their concerns trickled down into the instructional practices of elementary and secondary school teachers.

While the current trend seems to be the replacing of objective criticism with various subjective, phenomenological approaches, evidence indicates that teachers resist the new emphasis on the reader's role.(10) If the schema in the form of beliefs and preconceptions are as powerful as suggested, then determining whether they reflect the New Critics' positions rather than those of the subjectivists may help to explain this reluctance to change. However, beliefs are deep-rooted, often unconscious, and knowledge about them is, of necessity, inferential.(11). Thus, uncovering beliefs with a degree of validity presents obvious methodological problems.

One approach that holds promise and which has been utilized in relation to literature(12) is the Kelly Repertory Grid. Applied to poetry, a modification of this instrument would involve the sorting out of sets of three poems according to these instructions. The individual reader reads three poems at a time and designates in what way two of the three poems are similar and in what way the third is different. Theoretically, what the readers say become the personal constructs or their beliefs. Their components derive from previous direct encounters with poetry in the classroom, indirect cultural and social experiences as well as purely idiosyncratic factors.

To explore these beliefs, the experimenter chose 33 poems appropriate for teaching in the sixth elementary grade and randomly sorted them into groups of three. Four adults (identified as A, B, C, D) who were not teachers were asked separately to read the 11 sets of three poems. After reading each set, each person was asked to state in what way two were alike and different from the third. The interviewer then, with the person's approval, noted on the Grid the reader's responses to the poems. The results on the first two sorts for the six poems are shown in the table.

The responses show that all the possible combinations of two poems were selected as being similar. For example, in the first sort, poems 1 and 2, 1 and 3, 2 and 3 were judged similar. Again, in the second sort, all possible combinations were chosen.

The constructs elicited from the four adults revealed

great individual variations. There were no overlapping constructs given for the same poem although those supplied by Persons A and B in the second sort might be so construed if the definitions of their terms were stretched. Each poem evoked different constructs.

CONSTRUCTS FROM THE FIRST SORT

Poem 1: Strange Tree by Elizabeth Maddox Roberts

Poem 2: Little Miss Muffet by Paul Dehn

Poem 3: Circles by Carl Sandburg

Poem 1	Poem 2	Poem 3
A: descriptive	moral, pre scriptive	moral, pre- scriptive
B: rhymed	rhymed	unrhymed
C: beautiful, aes- thetic qualities	no beauty	beautiful, aes- thetic qualities
D: meaning- dominated	form-dominated	meaning- dominated

CONSTRUCTS FROM THE SECOND SORT

Poem 4: Thoughts by Rachel Field

Poem 5: A Spanish Ballad by Laura Richards

Poem 6: The Gallows by Edward Thomas

Poem 4	Poem 5	Poem 6
A: deep life issues	superficial	deep life issues
B: concealed message	obvious content	obvious content
C: modern	traditional	modern
D: light and airy	light and airy	grim

Regarding a pattern of theoretical beliefs, conclusions from such limited data would be inappropriate and invalid. Aware of this caution, one might venture an opinion that Persons A, B, and C tend to be text-oriented since they are concerned with meaning, content and form within the poems while Person D may be considered less so and perhaps inclining toward the subjective with the focus on mood and feeling, at least, in the second sort. Analysis of the remaining data should reveal more reliable judgment.

Some tentative implications from the above data are:
(1) Readers' constructs are unique and individual indicating the personal nature of beliefs and responses;

(2) The poem itself seems to be less critical in the elicitation of constructs than the reader;

(3) The variety of constructs elicited from the same poems seems to validate the phenomenological view that it is the reader that creates the poem within his or her own personal experience.

Past experiences form a large part of an individual's personal construct system and preservice teachers readily recall them. Some state that they had too much poetry, that they were forced to memorize poems they did not enjoy or understand, that the poetry was boring, archaic, irrelevant to their lives, that they remember painful lessons copying poems for handwriting practice, that they had to identify various figures of speech and apply scansion techniques, 'tear apart' a poem in close, fragmenting analysis and never venture a question or an alternative meaning for a poem.

Unfortunately, their teachers expressed in practice the **distortions** of the objectivists' approach to poetry that had so long permeated the thinking of educators.

A perspicacious shift to the phenomenological view may help to eliminate these negative practices and effect a change in teachers' and students' construct systems regarding poetry. The groans that teachers have heard from their pupils when a poetry lesson was introduced may then be averted. With a change in instructional strategies whereby the students become actively involved in the phenomenon (the poem), living through it by person-oriented discussion, listening to and sensing its elements, enjoying self-directed choral recitations, informal dramatizations and the writing of their own poetry, perhaps the same pupils will alter their perspectives, their preconceptions, their belief systems and clamor instead for more poetry. Then, poetry need not be the 'stepchild' the most neglected component of the language arts curriculum. Poetry can be:

the humanizing influence
of all the peoples on this planet
the cosmic unifier.
the ancient ichor
from each poet's pen
healing the spirit and mortal
illnesses.
the midwife
at the birth of
a new Atlantis!

LILLIAN F. SACKS

Lillian F. Sacks is Professor, Dept. of Reading and Language Arts, Jersey City State College, Jersey City, N.J. She is involved with professional organizations including International (IRA) Reading Association, National Council for Teachers of English (NCTE), Children's Literature Association (ChL). A teacher educator especially interested in poetry, and a workshop leader.

Note

- 1 Livingston, Myra Cohn. 'Some Afterthoughts on Poetry, Verse and Criticism'. **Children's Literature Association Quarterly**, Volume 5, Number 2 (Summer 1980), p.17.
- 2 Sansom, Clive, 'We, the Murderers: A Study in Poeticide', **English in Australia**, Number 6 (March 1968), p.36.
- 3 Ausubel, David P., **Educational Psychology: A Cognitive View** (New York: Holt, Rinehart and Winston, 1968), p.49.
- 4 Kelly, George A., **The Psychology of Personal Constructs** (New York: W. W. Norton, 1955), p.105ff.
- 5 Della-Piana, Gabriel M., 'Research Strategies for the Study of Revision Processes in Writing Poetry', in Cooper, Charles R. and Lee Odell (Eds.) **Research on Composing: Points of Departure** (Urbana, Illinois: National Council of Teachers of English, 1978), p. 118.

- 6 Brady, Frank and John Palmer and Martin Price (Eds.) **Literary Theory and Structure: Essays in Honor of William K. Wimsatt** (New Haven and London: Yale University Press, 1973).
- 7 Iser, Wolfgang, **The Act of Reading: A Theory of Aesthetic Response** (Baltimore, Md.: The Johns Hopkins University Press, 1978).
- 8 Rosenblatt, Louise, **The Reader, the Text, the Poem: The Transactional Theory of the Literary Work** (Carbondale, Ill.: Southern Illinois University Press, 1978).
- 9 Bleich, David, **Subjective Criticism** (Baltimore, Md.: The Johns Hopkins University Press, 1978).

- 10 Rosenblatt, op. cit., p.101.
- 11 Ravenette, A. T., 'Personal Construct Theory: An Approach to the Psychological Investigation of Children and Young People' in Bannister, Donald (Ed.), **New Perspectives In Personal Construct Theory** (London and New York: Academic Press, 1977), p.261.
- 12 Applebee, Arthur N., 'Children's Construal of Stories and Related Centres as Measured with Repertory Grid Techniques' **Research in the Teaching of English**, Volume 10, Number 3 (Winter 1976), p.226ff.

CHILDREN'S LITERATURE & IDEAS/THE NEW ERA 1980, 1981, 1982

This is a personal statement from the editor of **IDEAS**: my partners, Phyllis Boyson and Rex Andrews, would not want me to write it . . . but, after all, I am the editor!

Two years ago, in collaboration with the Editorial Board of **IDEAS** at University of London Goldsmiths' College, Phyllis Boyson, Rex Andrews and I planned a three-stage programme which had as its objective the study of the contribution of literature to the continuing education of girls and boys who grow to become women and men the world over. The first stage of our programme was published as **IDEAS** No. 43 in **The New Era** Vol. 61 No. 3 May/June 1980; the second stage appears as **IDEAS** No. 46 in this issue of the journal; and the third stage will appear in **The New Era** Vol. 63 No. 3 May/June 1982. It has been and remains a fascinating programme of study and publication.

I love books. My dream was to own a bookshop to share with fellow-browsers; sales taking the lowest priority. I would have become a real librarian had I not possessed a phobia about the apparent rigidity, the lack of overlapping relationships, of the Dewey System of classification. As it is, I have created several libraries in various parts of the world and each has embraced a different form of 'open-classification' as I have striven to achieve interdisciplinarity and interest-promoting lay-out. In these experiments, fiction has always caused me problems. I think I solved some of them when I adopted techniques which offered my friends 'guided browsing' through the use of such ideas as displays in bowed-windows familiar in 18th Century England, displays in 'book-bars' some L-shaped, some U-shaped, some ring-

shaped with browsing facilities both inside and outside the ring. (We even designed a book-organ based on the principles of a 'scent-organ' used in the manufacture of perfumes!). They all 'worked'. These libraries enjoyed a massive borrowing-rate among the majority of those people for whom they were created. Of note is the fact that story-telling was seen always as a sound method of guiding browsing, and in this respect the ages of the people in the small audiences (casually created, not grouped in advance) were as varied and mixed as in life itself.

It is against this background that I found involvement with Phyllis Boyson and Rex Andrews. It has been a fascinating and rewarding experience because my two colleagues not only share my natural enthusiasm for books, for literature, but add a dimension to my understanding of this personal love which stems from their considerable expertise. I can recommend heartily the reading of last year's opening contribution to our three-part study. Copies of this issue of **The New Era** (Vol. 61 No. 3) called 'Children's Literature' are still available from the Distribution Secretary (see inside back-cover for the name and address); and you can feast your eyes on the thought-provoking words of Phyllis Boyson and Anita Rich, Rex Andrews, Joy Whitby, Robert Brazil, Margery Fisher, Frank Whitehead, and Beverley Mathias. Naturally, I hope that you enjoy the issue of our journal you are holding and reading; and I will add simply that I know that you will find next year's issue, 'Children's Literature as Treasure', due to be published in May 1982, a worthwhile contribution to our understanding of the value of literature in the lives of people young and older.

Leslie A. Smith

Resources in Children's Literature

A Selected List of Children's Books Worldwide in Scope

A. People Around the World

A Boy Named John. Ruth & Roland Tiermann. New York: Platt & Munk Co. Inc.

Children Around the World. Miriam Troop. New York: Grosset and Dunlap, 1964.

(The) Children Come Running. Elizabeth Coatsworth. Several artists from different countries. New York: Golden Press, 1960.

Danny Kaye's Stories from Many Lands: New York: Random House, 1960.

Families Around the World. Marion H. Smith and Carol S. Prescott. Photos. Grand Rapids: The Fideler Co., 1970.

(The) Family of Children. Photos. N.Y.: Jerry Mason, 1978.

(The) Family of Man. Photos by Edward Steichen. Prologue by Carl Sandburg. N.Y.: Museum of Modern Art, 1955.

(The) Family of Woman. Ridge Press Bk., Grosset and Dunlop, 1979.

Friends From Around the World. Helen Doss. Ill. by Audrie L. Knapp. NY: Abingdon Press, 1959.

Grandparents Around the World. Dorka Raynor. Photos. Chicago: Albert Whitman and Co., 1977.

Stories About Children in Other Lands. Compiled by Oscar Weigle. Ill. by Erwin Hoffman. N.Y.: Wonder Books, 1959.

(The) Way to Start a Day. Byrd Baylor. Ill. Peter Parnall. N.Y.: Chas. Scribner's Sons

B. Costumes Around the World

The Common Man Through the Centuries. Max Barsis. N.Y.: Ungar, 1978.

Folk and Festival Costume of the World. Wilcox R. Turner. N.Y.: Scribner, 1965.

Hats, Caps and Crowns. Leonard S. Kenworth. N.Y.: Julian Messner, 1977.

A Pictorial History of Costume. Wolfgang Bruhn and Max Tilke. N.Y.: Praeger, 1965.

C. Schools Around the World

n School. Esther Hautzig. Ill. by Nonny Hogrogian. N.Y.: MacMillan, 1969.

Schools are Where You find Them. Jean Speiser. Photos. N.Y.: John Day Co., 1971.

Schools Around the World. Patsy Scarry. N.J.: Silver Burnett, 1965.

D. Holidays Around the World

Celebrating Nature: Rites and Ceremonies Around the World. Elisabeth S. Helfman. Ill. by Carolyn Cather. N.Y.: Seabury, 1969.

Christmas Customs Around the World. Herbert Wernecke. Ill. by Marian Ebert. Philadelphia: Westminster, 1959.

Customs and Holidays Around the World. Lavinia Dobler. Ill. by Josephine Little. N.Y.: Fleet Press, 1962.

Festivals for You to Celebrate: Facts, Activities, and Crafts. Susan Purdy. Philadelphia: Lippincott, 1969.

Happy Days: a Unicef Book of Birthdays, Name Days and Growing Days. Christine Price. N.Y.: E. P. Dutton.

Happy New Year Around the World. Lois S. Johnson. N.Y.: Rand McNally, 1966.

E. Games, Dances and Songs from Around the World

The Best Singing Games for Children of all Ages. Edgar S. Bley. Ill. by Patt Willen. N.Y.: Sterling, 1959.

The Book of Games and Entertainment the World Over. Marguerite Ickis. Ill. by Richard E. Howard. N.Y.: Dodd, Mead, 1969.

A Collection of Dances for Children. Marie Vick and Rosann McLaughlin. M. N. Burgess, 1970.

Dancing Games for Children of all Ages. Esther L. Nelson. Ill. by Shier Matsudo. N.Y.: Sterling, 1973.

The Folkways Omnibus of Children's Games. Iris Vinton. N.Y.: Hawthorne Books, 1974.

Games from Many Lands. Anita Benarde. N.Y.: Lion, 1971.

Games of the World. Frederic V. Grunfeld. N.Y.: Holt, Rinehart and Winston, 1975.

Lullabies from Around the World. Edited by Lynne Knudsen. Ill. by Jacqueline Tones. N.Y.: Follett Pub., 1967.

Musical Games for Children of All Ages. Esther L. Nelsor. Ill. Shizer Matsuda, 1976.

UNICEF Book of Children's Songs. Compiled and photographed by William I. Kaufman. Pa: Stackpole Bks., 1979.

F. Arts and Crafts from Around the World

Art Education: an International Survey. Paris: UNESCO, 1972. Contact: UNIPUB, 650 1st Ave., N.Y., N.Y. 10016.

Crafts from Around the World. B. J. Casselman. N.Y.: Creative Home Library, 1975.

Folk Toys around the World and How to Make Them. Joan Joseph. Ill. by Mel Furakawa. Diagrams and instructions by Glenn Wagner. N.Y.: Parents Magazine Press, 1972.

Have You Seen a Comet? Children's Art and writings from around the World. U.S. Committee for UNICEF, N.Y.

How Children See Our World. Edited by Jella Lepman. N.Y.: Avon Bks, 1975.

Masks and Mask Makers. Kari Hunt and Bernice Wells Carlson. Photos. Nashville, Tenn.: Abingdon, Press, 1961.

23 Varieties of Ethnic Art and How to Make Each one. N.Y.: Atheneum, 1976.

G. A Taste of the World through Food and Cooking
The Bread Book: All about Bread and How to Make It. Carolyn Meyer. Ill. by Trina Schart Hyman. N.Y.: Harcourt Brace, 1971.
Eating and Cooking Around the World, fingers before forks. Erick Berry. N.Y.: John Day, 1962.
The Holiday Cook. Lillian Langseth-Christensen. Ill. by Richard Langseth-Christensen. N.Y.: Lion Press.
The International Cookie Jar Cookbook. Anita Borghese. Ill. by Yaroslava Mills. N.Y.: Scribner, 1975.
Little International Cookbook: Around the World in 80 Dishes. Ill. by Horst Lemke. N.J.: Scroll Press, 1968.
Many Hands Cooking an International Cookbook for Girls and Boys. Terry Touff Cooper and Marily Ratner. Ill. by Tony Chen. N.Y.: Thomas Crowell Co., in co-operation with U.S. Committee for UNICEF, 1974.
Other People's Food. Marguerite Turnbull. Ill. by Sally Michel London: Houlton, 1966.
World Food. Edith Raskin. N.Y.: McGraw-Hill, 1971.

H. Prose and Poetry by Children from Around the World
Have You Seen a Comet? Children's Art and Writings from around the World. N.Y.: U.S. Committee for UNICEF.
How Children See Our World. Edited by Jella Lepman — words and pictures from 35 countries. N.Y.: Equinox Bks./Avon, 1975.
Journeys. Collected by Richard Lewis. N.Y.: Batam Bks., 1978.
Miracles. Collected by Richard Lewis. N.Y.: Simon and Schuster, 1964.
UNICEF Book of Children's Poems. Compiled with photos by William I. Kaufman, adapted for English reading children by Joan Gilbert Van Poznak. Pa: Stakpole Bks., 1970.

For adult resource on storytelling, worldwide in scope:
The World of Storytelling. Anne Pellowski. N.Y. & London: R. R. Bowker Co., 1977 (a detailed history of storytelling throughout the world including a comprehensive bibliography and a unique multi-lingual dictionary of storytelling terms).

For sources of children's books worldwide:
 'Sources of Children's Books from other Countries.' Information Center on Children's Cultures — 331 E. 38th St., N. York, N.Y. 10016 (free; send stamped self-addressed legal size envelope.)

Compiled by Phyllis Boyson

A Selected List of Organizations and Other Sources in the Field of Children's Literature

All India Juvenile Library Conference
 Pravash Ranjan Dey
 4-2 Jadav Ghosh Road
 Calcutta, India 700061.
 (The) American Antiquarian Society
 185 Salisbury St.
 Worcester, Mass. 01609.

American Library Association, Children's Services Division
 50 E. Huron St.
 Chicago, Illinois 60611

Association for Childhood Education International
 3615 Wisconsin Ave., N.W.
 Washington, D.C. 20016.

Austrian Children's Book Club
 Österreichischer Buchklub
 der Jugend
 Verlag Für Jugend und Volk
 Vienna, Austria.

The Boston Athenaeum
 10½ Beacon Street
 Boston, Mass. 02108.

Boston Public Library
 666 Boylston St.
 Copley Square
 Boston, Mass. 02117.

Boston University
 Mugar Memorial Library
 771 Commonwealth Ave.
 Boston, Mass. 02215.

Center for Children's Books
 1100 E. 57th St.
 Chicago, Illinois 60637.

Child Study Association of America
 50 Madison Ave.
 New York, New York 10010.

Children's Book Council (CBS)
 175 Fifth Avenue
 New York, New York 10035
 (publications: **The Calendar** and others).

Children's Literature Association (ChL)
 P.O. Box 2445
 Kalamazoo, Michigan 49003
 (publications: **Children's Literature Newsletter** and Journal).

Council on Interracial Books for Children
 29 W. 15th St.
 New York, New York 10011.

Deutsche Jugendschriftenwerk
 (German Youth Literature Organisation)
 6 Frankfurt am Main/Kurt-Schumacher Strasse 1
 Federal Republic of Germany.

Hans Christian Anderson Museum
 Odense, Denmark.

The Hornbook Magazine
 Parksquare Building
 31 St James Ave.
 Boston, Ma. 02116.

Information Center on Children's Culture
 (a service of U.S. Committee for UNICEF).
 331 East 38th St.
 New York, New York 10016.

Institute for the Intellectual Development of Children
& Young Adults (IIDCYA)
Takhte Tavorus Ave.
31 Jam Street
Tehran, Iran.

International Board on Books for Young People (IBBY)
Titova 3Pb 36
Tjutiann, Yugoslavia
(several publications).

International Federation of Library Association (IFLA)
Netherlands Congress Building
Box 9128
The Hague, The Netherlands.

International Institute for Children's and Juvenile
Popular Literature
Fuhrmannsgasse, 18a A-1080 Vienna
(Publishers of **Bookbird**).

The International League of Antiquarian Booksellers
(ILAB)
(members in branches throughout the world)

International Reading Association
6 Tyre St.
Newark, Delaware 19711.

International Research Society for Children's Literature
Tjarkhovsgatan 36
S-116 21
Stockholm, Sweden.

International Wizard of Oz Club
Box 95
Kinderhook, Illinois 62345
(Publication: **The Baum Bugle** and **Official Directory**)

International Youth Library (IYL)
8 Munich 22
Kaulbachstrasse 11a Germany.

Japan Children's Book Association
105 Sakuradai-Maicopo
4-4 Toyotamakita
Nerima-ku
Tokyo, Japan 176.

Japan Reading Association
Takahiko Sakamoto
c/o Noma-ken Kodansha
2-12-21 Totwa
Bunkyo, Tokyo.

Japanese Association of Writers for Children
c/o Maison Yoshida
3-10-11
Hyakunincho, Shinjuku-ku
Tokyo 160

Jewish Book Council
5 E. 26th St.
New York City, New York.

Johanna Spyri Institute
Zurich, Switzerland

Justin G. Schiller Ltd.
P.O. Box 1667
D. Roosevelt Station
New York, New York 10022.

The Kate Greenaway Society
318 Roosevelt Ave.
Folsom, Penna. 19037
(publications: **Under the Window**, quarterly).

The Kipling Society
323 High Holburn London WC1
U.S.: 242 W. 104th St.
New York, New York 10025
(publication: **The Kipling Journal**).

The Lewis Carroll Society
Room 17a South Block
County Hall
London, SE1 7PB, England
(publications: **Jabberwacky**, quarterly).

Library of Congress
Washington, D.C.

(The) Mark Twain Society
Kirkwood, Missouri 63122
(publications: **Mark Twain Journal**, semi-annually).

The Museum of Children's Books. (A Division of the
Public Library of City of Warsaw), Warsaw, Poland.

National Book League (and IBBY)
45 East Hill
Wandsworth
London SW18 2QZ.

National Council of Teachers of English (NCTE)
1111 Kengon Road
Urbana, Illinois 61801.

The New York Public Library
Donnell Library Center
Central Children's Room
20 West 53rd Street
New York, New York 10019.

Phaedrus
K.G. Saur Publishing Inc.
45 N. Broad St.
Ridgewood, NJ 07450.

Reading Association of Ireland
St Patricks College
Dublin 9, Ireland.

Reading is Fundamental
Smithsonian Institute
Washington, D.C. 20560.

Rosenbach Museum
Philadelphia area, Penna.

Simmons College
300 The Fenway
Boston, Ma.

Stowe-Day Foundation and Mark Twain Memorial
Nook Farm Research Library
77 Forest Ave.
Hartford, Conn. 06105.

Swedish Institute for Children's Books
(Svenska Barnboksintitutet)
Tjarkhovsgaten 36 S-116-21
Stockholm, Sweden.

Swedish International Development Authority,
Information Division
105 25
Stockholm, Sweden.

Toronto Public Libraries
40 Orchard View Blvd.
Toronto, Ontario, Canada.

Wisconsin Cooperative Children's Book Center
University of Wisconsin
Madison, Wisconsin.

Yale University
Beincke Rare Book & Manuscript Library
Wall & High Streets
New Haven, Conn. 06520.

**In Honor of the International Year of the Disabled:
a selected list of children's books in English about
the 'disabled'**

Books for younger children

- Brightman, Alan. **Like Me**. Boston: Little, Brown and Co., 1976. (MR).
- Charlip, R., Miller, M. B. and Ancona G. **Handtalk**. N.Y.: Parents Magazine Press, 1974. (HI).
- Christopher, Matt. **Glue Fingers**. Ill. by Jim Venable. Boston: Little, Brown and Co., 1975. (Speech).
- Fassler, Joan. **Howie Helps Himself**. Ill. by Joe Lasker. Chicago: Whitman and Co., 1976. (CP).
- Greenfield, Eloise. **Darlene**. Ill. by George Ford. N.Y.: Methuen, 1980. (PHYS).
- Johnson, Donna Kay. **Brighteyes**. N.Y.: Holt, Rinehart and Winston, 1978. (VI).
- Keats, Ezra Jack. **Apt. 3**. N.Y.: MacMillan Co., 1971. (VI).
- Konigsburg, E.L. 'Inviting Jason' in **Altogether, One at a Time**. Ill. by Mercer Mayer. MA: Atheneum, 1971. (LD).
- Krauss, Robert. **Leo the Late Bloomer**. Ill. by Jose Aruego. N.Y.: E. P. Dutton, 1971. (LD).
- Lasker, Joe. **He's My Brother**. Chicago: Whitman and Co., 1974. (LD).
- Peterson, Jeanne Whitehouse. **I Have a Sister — My Sister is Deaf**. Ill. by Deborah Ray. N.Y.: Harper and Row, 1977. (HI).
- Ronnei, Eleanor C. and Porter, Joan. **Tim and His Hearing Aid**. Ill. by Max Porter. N.Y.: Dodd, Mead and Co., 1951. (HI).
- Sobel, Harriet Langsam. **My Brother Steven is Retarded**. Photos by Patricia Agne. N.Y.: Macmillan, 1977. (MR).
- Yashima, Taro. **Crow Boy**. N.Y.: Penguin Books, 1976. (LD/ED).

Books for Older Children

- Albert, Louise. **But I'm Ready to Go**. N.Y.: Dell Pub., 1976. (LD).
- Blue, Rose. **Me and Einstein**. Ill. by Peggy Luke. N.Y.: Human Sciences Press, 1979. (LD).
- Blume, Judy. **Deenie**. N.Y.: Dell Pub., 1974. (PHYS).

- Bridgers, Sue Ellen. **All Together Now**. N.Y.: Knopf, 1979. (MR).
- Byars, Betsy. **Summer of the Swans**. N.Y.: Viking Press, 1970. (MR).
- Carpelan, Bo. **Bow Island**. Trans. from Swedish by Sheila La Farge. N.Y.: Delacorte Press, 1971. (MR).
- Fleischer, Leonore. **Ice Castles**. N.Y.: Fawcett, 1971. (VI).
- Friss-Baastad, Babbis. **Don't Take Teddy**. Trans. from Norwegian by Lise Somme McKinnon. N.Y.: Scribner's, 1967. (MR).
- Green, Hannah. **I Never Promised You a Rose Garden**. N.Y.: Signet Bks., 1965. (ED).
- Hunt, Irene. **The Lottery Rose**. N.Y.: Scribners, 1976. (ED/MR).
- Kent, Deborah. **Belonging**. N.Y.: Grosset and Dunlap, 1979. (VI).
- Kerr, M. E. **Dinky Hocker Shoots Smack**. N.Y.: Harper and Row, 1972. (ED).
- Neufeld, John. **Lisa, Bright and Dark**. N.Y.: S. G. Phillips, 1969. (ED).
- Little, Jean. **From Anna**. N.Y.: Harper and Row, 1972. (VI).
- Rodowsky, Colby F. **What About Me?** N.Y.: Franklin Watts, 1976. (MR).
- Walker, Pamela. **Twyla**. N.J.: Prentice-Hall, 1973. (LD).
- Wojciechowska, Maia. **A Single Light**. N.Y.: Harper and Row, 1968. (HI).
- Wrightson, Patricia. **A Racecourse for Andy**. N.Y.: Harcourt, Brace and World, 1968. (LD).

Key

- CP — Cerebral Palsied
ED — Emotionally Disturbed
HI — Hearing Impaired
LD — Learning Disabled
MR — Mentally Retarded
PHYS — Physical Handicapped
VI — Visually Impaired

Compiled by Heidi Boyson, graduate student at Teachers College, Columbia University Special Education Department and Phyllis Boyson.

IDEAS No. 47 in THE NEW ERA No. 5 (1981)

James Breese and Leslie Smith are busy preparing the material for this issue of our journal. The theme is COUNSELLING; and readers are reminded of the issue which appeared as IDEAS No. 44 in **The New Era** No. 5, 1980, which was also devoted to this theme. Last year, it was hinted that the 1981 issue on counselling would be (a) international in scope and (b) more broadly viewed as a concept in action, i.e. rather than simply 'counselling in schools'. As the new issue takes shape, it would appear that these objectives are being met. We are unable at this stage to itemise the articles and contributors; but we feel that COUNSELLING: AN INTERNATIONAL SYMPOSIUM will throw some light on the various ways counselling is employed in many parts of the world. (Ed.)

Responses to Michael Fielding's article published in The New Era No. 1 (1981)

Pop as Exploitation

— a reply to Michael Fielding by David Holbrook

I wonder whether I might offer a reply to Mr Michael Fielding's critical appraisal of the work of Mr Peter Abbs? I do this for several reasons: I hope to write an appraisal of Abbs' work myself in a forthcoming issue of **New Universites Quarterly**; and I have already written on the matters Mr Fielding raises in various places which I shall specify.

I thought Mr Fielding was good on Abbs' general position — the resistance to Gradgrindian utilitarianism, the assertion of the primacy of the modes of understanding and being-in-the-world of creativity, and the championship of 'the culture of the feelings' against the Cartesian paradigm. All of this is a movement to which I belong myself, as Mr Fielding acknowledges. Abbs and I are moving more and more deeply into the championship of the 'existential quest for meaning against a society which reduces symbolism to the level of an exploited commodity, and a society in which human beings are reduced, in practice and in philosophical attitudes, to mere functioning organisms, with a devastating effect on their potentialities'.

I was thus interested to see what Mr Fielding meant by how Abbs' position is in various degrees 'mistaken' and '**potentially reactionary**'. He has a point, perhaps, when he speaks of the deficiency of 'heuristic coherence' in Peter Abbs, though his **Reclamations** seems to me to do much to remedy this weakness in earlier work. Abbs may fall short of placing the problems he deals with in 'any satisfactory socio-political context'. But I wondered whether, in Mr Fielding, this really meant that he could not reconcile his admiration of Abbs' existentialist position with his political position, as one whose 'sympathies lie with the working class'. And whether he is not somewhat blinded, as are many, by their desire to believe that the working class can never be corrupted. Left-wing championship of 'the people' is no service to them if it fails to recognise their human weaknesses, or strengths.

Mr Fielding speaks of the 'supposed effects on mass behaviour and consciousness' of mass culture, and he seems to be implying that we have exaggerated these. To say that the working people have been made into 'dupes' who have 'passively soaked up cultural stimuli' is 'crudely behaviourist'. 'Popular culture and popular consciousness' he tells us are 'not unitary structures; they are highly complex and often contradictory; they are dynamic rather than static.' To suggest otherwise, Mr Fielding implies, is to show contempt for ordinary people: to dismiss all pop music as mindless trivia is to trivialise one's own analysis.

Had Abbs had some meaningful contact with, say, punk rock he would have recognised that what appears to be a lurid mixture of filth, noise and violence

in fact contains the **seeds of the awareness** he is advocating.

Mr Fielding accuses Abbs of failing to make a phenomenological approach to 'pop', and to identify the 'progressive elements within contemporary society and build on them.' All this seems to me quite ridiculous: most 'pop' is trivial rubbish, and some of it is vicious. There is nothing in it remotely resembling the creativity Abbs and I cherish.

Anyone who has raised children, during the last two decades has had, willy nilly, a phenomenological experience of 'pop' and its effects. To me, this commercial movement is the most ruthless and efficient manipulation of the emotional life and of symbolism among young people that has ever happened in the world, and its overall effect has been a massive new kind of exploitation of the 'people': introducing into their lives a huge and profound inauthenticity, which among other things has deprived them of the traditional sources of defence. The working class has been stripped of those values, that deep self-respect embodied in their culture, which has in previous ages (see Hardy) helped them to defend themselves against exploitation. And the worst aspect of this fraud has been that corruption of the relationships between adolescent and adult which Charles Parker examines in his essay '**Pop**' the **Manipulated Ritual** in **The Black Rainbow**. The soft-voiced prattle of the disc jockey, the distorted screams of the pop-song voice, the artificial cultivation of nastiness and obscenities, the propaganda for drugs, the promotion of brutal sexual attitudes, the vast encouragement of pseudo-protest — all these aspects of 'pop' are well documented. They are documented in the series of BBC **Vox Pop** programmes edited by Charles Parker, with comments from experts like Euan MacColl, Professor Eric Hobsbawm, and other left wing commentators, who reveal the spuriousness of the 'pop' fashions, the emptiness of the concepts of personal relationships in the songs, the essential social irresponsibility they encourage. These programmes show how the original 'skiffle' movement, and genuine folk-song were overcome and replaced by cynical manipulations, by managers and other small groups serving the electronics industry — their political stance being made cynically clear by some of their remarks (One impresario declared 'I'm about as democratic as Chairman Mao!' See **The Pop Industry Inside Out**, by Michael Cable.)

Parker points out that the normal confrontation between adults and youth, necessary for their own psychological growth, was deliberately perverted by managers, who urged groups like the Rolling Stones to 'come on cretinous', so that parents would condemn them, and then the young would turn against their parents — thus being caught in a psychological trap,

hived off as a market, and sold in life-style which seemed 'revolutionary', but which really meant that they were now prey to a completely false movement of fake revolt, the only real aim of which was to make money for industrial entertainment firms. For the place to study 'pop' is, first of all, the **Investor's Chronicle**, in which we even find which groups are **going to be** top of the charts in the coming months! If Mr Fielding doesn't believe 'the people' can be manipulated, no such doubts trouble the 'pop' manipulators, who operate by fair and foul means, as Cable shows. As Raymond Williams points out in **Communications**, in such areas of culture, as in advertising, there are small groups of manipulators, who have a definite (authoritarian) philosophy, which is that they have the right to manipulate the masses, according to a view of life which is essentially brutal in its attitudes to human needs. This is a form of what Marcuse called 'repressive desublimation' — that is, a way of persuading people, that they are enjoying a new freedom, when in fact, they are really being exploited more subtly than ever. The relevance of this to the pornography explosion may be explored in David Boadella's essay in **The Case Against Pornography**, (ed. Holbrook), in which (as a Reichian) he points to the political dangers of this new kind of manipulation of the emotional life of 'the people'. And, of course, there is a direct relationship between the pornography explosion and the exploitation of sexuality among the young by 'pop' — as we may note from the record sleeves, and the words of songs, as well as the promotion material which is such a gift to the sex-and-sensation newspapers.

It is no disservice to 'the people' to say that, as a consequence of all this cultural debasement, there have been serious casualties, as the statistics of sexual diseases, unwanted pregnancies, abortion, alcoholism, drug addiction and mental illness among the young display. And in the period in question we have witnessed an astonishing spectacle, which is the immense corruption of the people, by selling them a recklessly hedonistic life-style, totally false, for commercial purposes — while trendy intellectuals have actually endorsed all this, and find elements of a new dynamic in it! It is, to put it plainly, piffle to say that in 'pop' in any area there are dynamics which belong to that kind of spontaneity and creative power which Peter Abbs and I seek. One only has to compare the tender, quiet, authentic writings of adolescents at best — such as I examine in **English for Meaning** — with the meretricious burblings of 'pop', to see that one is authentic and human, and the other is manufactured, and often sinister and sordid, rubbish. In Professor Wilfrid Meller's **Twilight of the Gods** we find the best that can be done, to show qualities in 'pop' song lyrics: but for the most part I remain unconvinced, and deplore the insulting calculations behind such songs as 'She's Leaving Home', 'Lucy in the Sky with Diamonds' and 'Turn off your Mind and Float Downstream'. Even Mellers finds some of Lennon's later discs 'nihilistic'.

'Pop' is not all hate and corruption. But in a recent study, which I hope is on the way to publica-

cation, I have examined certain features of 'pop' culture which trouble me greatly. These include the **deliberate** exploitation of regression — that is, the going back to infantile states, as in mob hysteria — a process which is, of course, a gift to the commercial exploiter. I analyse, among other things, the mass hysteria which began long ago, as with 'Beatlemania'. It is one common feature for instance of pop hysteria that masses of girls wet themselves with excitement. Another feature, examined once by Yehudi Menuhin at a Rolling Stones concert, is the willingness of youth in such occasions to give over their consciousness to a mass phenomenon, in which they forfeit their individuality, not least under the effect of enormous and deafening sound. Menuhin saw this less as a musical phenomenon, than a dangerous collective, psychological one: and, I believe, in the light of Jungian concepts of 'collective infection', and the warnings of Joost de Meerloo, about the dangers of mass forfeiture to 'mass delusion' that we have in such phenomena developments which are deeply dangerous to democracy. (970,000 youth applied for tickets for the concerts in question, and only 170,000 got them. No mass influence?).

I have continually urged attention to the fascistic and nihilistic elements in pornography and in 'pop' in this spectrum — and it astonished me that we can still find traitors in the intellectual camp, who believe all this to be 'progressive'. It is a mark of a new intellectual corruption which runs very deep. And now those moral inversions which I try to analyse in **Education, Nihilism and Survival** have (now) grown beyond access of moral debate.

The most disturbing of the whole tendency is that those who are devoted to the dynamics of mid-cult, 'punk', and such movements are no longer willing to allow open discussion — so that such books as my above-mentioned one are simply not reviewed. It seems to me incredible that the manipulations of 'pop' have actually led to a situation in which our intellectuals seem no longer willing even to examine fairly such arguments as the Marxist ones of Charles Parker, warning of the dangers to the ordinary people, of the profound corruption of their sensibilities, by utterly ruthless and irresponsible manipulations! The exploiters have indeed won, by their arrogance, just as Hitler won over the minds and hearts of the German youth: a parallel which is not mine, but that of Professor Jules Henry in **Culture Against Man**. I try to make a point about this kind of phenomenon by examining the behaviour of a group of youths on a poetry course, from a city area, in **The Journal of Moral Education** (current issue). It was obvious to me that something very deep and terrible had happened to their sensibilities: and I hope that this, from the author of **English for the Rejected**, may have some effect. What I write is a phenomenological record of **damage to consciousness**. If we can only hear the voice of youth, in its true accents, we ought to be able to hear, in 'pop', for the most part, something offensively false to humanness. Occasionally it may be no worse than the sickly sentimentalities of popular

song in the past. Occasionally there is a genuine social protest which breaks through, though this (as **Vox Pop** showed) is too often a gimmick. But on the whole it is a mis-use of symbolism, offering a new kind of cynical dehumanisation, an abandonment to the ruthless contempt for ordinary life, of capitalism at its worst. Peter Abbs, in his courageous stance against this offence against the people, and their children, is absolutely right — and 'progressive'. It is those who have been deceived, and why try to find something 'revolutionary' in the ghastly neo-fascism of pop cults, who are betraying civilised values, and who are confusing political argument. Surely a study of the early Marx, of Marcuse, of R. H. Tawney, of Raymond Williams at his best, and the whole movement of discrimination and popular culture should make it plain, that those of us who are concerned with the quality of life of the people must see this whole mass electronic persuasion as horribly **effective**, but effective in such a way as to have seduced youth wholesale into a life-style whose fundamental attitudes to existence are barbarous, confused, negative and dangerous, both socially and politically?

The study of the existentialist thought and of phenomenology, which find the need for symbolism to be a primary need, make this debasement of man's cultural needs even more serious. And in this Peter Abbs' position is far from being 'reactionary', but is, in truth, very radical. Moreover, it exposes, by implication, the indifference of the left to what happens to consciousness as itself barbarous, and reveals, alas, how, through the pseudo-revolution our radical-left intellectuals have failed to find an adequate concept of human nature and meaning, by which to resist the forces of hedonistic barbarism, or even the cynicism of the false culture of commerce. As in the field of Labour politics, it is time for an urgent reconsideration, of the implications of our concern in the Humanities with popular culture, for 'what kind of society we want' and what our fundamental attitude is, to human needs, and creative potentialities. And in this, I fear, Mr Fielding is seriously wrong and confused.

Yours, DAVID HOLBROOK

Dear Sir,

May I be allowed to congratulate you on your excellent and timely issue. The Arts in Education (January/February 1981). These are, of course, testing times, not just for the arts in education but for the arts in general and though we would be right to take courage from the unquenchable spirit of art itself in human history, we should perhaps be less sanguine about the insidious trimming of educational provision that sees the arts as the most expendable and least painful source of the necessary economies. Your issue should go a long way towards sustaining the hopes and commitment of arts educators as they themselves condemn, as vigorously as may be, education's rotten core'.

I'd like to single out for particular comment Michael Fielding's incisive and balanced appraisal of the work of Peter Abbs. I found his analysis illuminating and was particularly grateful for his positive over-all

endorsement of Mr Abbs, despite the reservations he felt it necessary to make.

But reading Mr Fielding's concluding paragraphs. I found myself strangely confused: on the one hand I wanted to give wholehearted assent to everything he was saying about the knowledge that comes through 'mutuality', 'reciprocation', 'revelation' and 'caring'; and, on the other, to resist his formulation of the ultimate kind of knowledge as 'the knowledge of living in a community'. Not of course that I would want to deny its importance, nor indeed that I would wish to suggest an aim for education worthier than Macmurray's concept of 'mutuality'. However, the confusion I find myself in arises, I suggest, from Mr Fielding's presentation of his own position. To risk being simplistic I wonder if he doesn't confuse ways of knowing with fields of knowledge.

Mr Fielding would classify 'knowledge of living in a community' alongside expression and scientific enquiry. I would maintain that knowing (like the human brain) has two distinct modes or dimensions: the aesthetic/expressive (right hemisphere) and the scientific/impressive (left hemisphere). Knowledge of community ('learning to live in personal relation to other people') requires the operation of both epistemic modes, that is to say both expression and impression. We certainly need the kind of first hand, acquaintance knowledge of which Mr Fielding speaks, but — and this applies to arts education as well as education for conviviality — we need to know about community, we need objective knowledge as well as subjective knowledge. What is wrong with the school curriculum is not only that we select the wrong fields for learning but that we focus more or less exclusively upon the 'impressive' disciplines at the expense of the 'expressive' ones. And this is, of course, where Peter Abbs comes in — and where what I take to be his passionate endorsement of the claims of the aesthetic/expressive is so relevant and so important.

I think I detect a particular political tendency in Mr Fielding's thought that, for me at least, renders his own final stance slightly suspect. I think, perhaps, his analysis lacks a certain disinterestedness, but then I suspect he'd agree and maintain that education is not a subject about which one can afford to be disinterested anyway. My point is simply that his argument as presented fails to carry one all the way, and that's a pity because the cause he cherishes is so tremendously important. Eric Gill, in his Autobiography, (2) writes

' "Religion is politics, politics is brotherhood", said William Blake, and, I may add: "Brotherhood is poverty and poverty is peace". That is where I found myself and that is where I shall remain.'

Yours sincerely, MALCOLM ROSS
Director The Arts Curriculum Project at Exeter University

References:

- 1 Ross, Malcolm (ed.), The Aesthetic Imperative, Pergamon, 1981 (in press).
- 2 Gill, Eric, Autobiography, Jonathon Cape, 1940.

Aesthetic Education: on not missing the point

(A reply to Michael Fielding)

With the current threats to arts education in this country, it is vitally important for those who believe in it not to rely on 'passionate conviction' but on some form of rational justification. Michael Fielding, in his recent reply to some of Peter Abbs' ideas, has offered a form of justification which rests on the belief that art is important because it essentially 'brings people together' by way of 'the knowledge of living in a community', and because art gives 'form to existence'. Despite Michael's philosophical tone in his paper, his form of justification I think can be fairly judged as sociological. But while I think this in itself a fault in his paper as philosophy, I do not set out here to argue whether or not his sociological claims are valid, even though it would seem on the face of it that art and our experience of it and feelings about it in fact divide just as much as any form of knowledge or ideas. My first point is much simpler for I merely wish to contend that, even though what is being claimed that art does for people living in communities may be true, such a form of justification, in the educational context, can only be contingent. If arts education is to be justified at all it must be in terms of what **art** does to (or rather, **gives** to) us which no other kind of encounter can do.

1) I believe this form of justification demands profound consideration of the **aesthetic** since it is art, and art in particular, which offers us the aesthetic world and the world of feeling.

2) An aesthetic justification would, moreover, relate to the perception of art, the experiencing of art, rather than to 'having schoolchildren trying to create it themselves.' Fielding's point on this is not explicit but he does seem to be concerned with the importance of fostering 'self expression' through creativity. No reference is made to the rather more normal activities of looking, listening, touching, understanding, intuiting, sensing, feeling, communing.

3) Furthermore, I sense that Fielding's conclusions and his formulation of a contingent vindication for the 'expressive disciplines' (art?) ironically contradict his very criticism of the pragmatic and 'scientistic' apologists for the kind of curriculum based on the narrow epistemology which Fielding alludes to. If we seek to justify the arts in education simply in Fielding's terms, then we simply fall into the very clutches of those who seek to eradicate them.

That is, it is contradictory for Fielding (and Abbs?) to dispute Plato's according 'value to art in an instrumental sense' in so far as it is useful for preparing people 'for the higher life of reason', and then to substitute the kind of sociological value which he does in claiming that art really exists to prepare us to live in harmony. It would not be an exaggeration to interpret his argument as a basically political one. Hence his apologia for 'mass culture' suggesting, for example, that 'Punk Rock' is good for communal harmony because it has a positive, non-racist, anti-fascist message. But this is self-evident; the important point though, is whether such music/theatre has any **aesthetic depths**. The second point is whether those

who follow it **perceive these depths**. I do not doubt it does have an aesthetic dimension but if it has it will be perceptible without 'a highly complex matrix of mediating factors', for aesthetic perception is primal and does not depend on multifarious interpretations 'through peer-groups, work-mates, unions, family and other social institutions'. The important point is that the 'affective a priori' is universal and **human** and not restricted to one particular social sub-culture. By talking about the way in which 'pop' is filtered through peer group culture and the like, Fielding again seems to be operating in the very cognitive intellectual world which he seeks to see counter-balanced in the educational enterprise.

What he says about cultures may be more significant for fostering **critical** ability than for the aesthetic, expressive and creative capacities. Aesthetic life is more tolerant than the critical life and there are no moral imperatives for seeing punk rock as 'just a lurid mixture of filth, noise and violence' or 'passionately lyrical and expressive of a sense of the tragic', any more than Bruckner may be 'profoundly mystical and spiritual' or 'dull and repetitively neurotic'. Approaches to the aesthetic object are often plural analogously to our attitude towards people: sometimes boring, at other times fascinating; sometimes we catch a facet of great beauty, at other times depravity. These kinds of perception and experience are more human than social and I find I cannot agree with Fielding when he conflates 'aesthetic education' and 'social change'. Our 'commitment to change in the economic, political and social dimensions of our way of life' really have nothing to do with the aesthetic case. This is not, of course, to dispute that other judgements made about art may well have a good deal to do with the general ethos of society. For those who would demonstrate the importance of art in education need only point out that questions about society or how we live with one another are better dealt with rationally, politically, morally or religiously. It adds nothing to the justification of aesthetic education to reduce it to another form of the rational.

Yours, P. BAKER

Book Reviews

'The Betrayal of Youth', James Hemming
Marion Boyars Publishers, 1980.
Hardcover £5.95. Paperback £2.95.

This book makes sad reading today when one of the reforms in secondary education which Dr Hemming so rightly sees as a major one — the improvement of teacher/student ratio — is unlikely to be implemented in a time of cuts in educational expenditure, and when the malaise affecting youth may have deeper causes than he suggests. We, who play a part in educating youth, tend, perhaps, to over-estimate the influence of schools, both for good or evil, though reports like '15,000 hours in school' (Michael Rutter) suggests that schools do vary in their achievements. That youth is betrayed is without doubt, but by whom? James Hemming argues that the blame lies largely with those responsible for the education of adolescents who have over-stressed the importance of academic training, which is assessed by examinations, thus leaving the majority of school leavers with a sense of failure. This point is so important, particularly today when talk of 'falling standards in schools' is usually in academic terms, that this book should be required reading for politicians.

Most of us who are teachers have heard the cries, 'We are the no-gooders'. I have heard teachers, themselves, using such expressions as 'He's thick between the ears.' It is a shocking and dangerous thing to give any child a sense of failure, and it is quite true that failure in School Leaving Certificate, University entrance, etc., can give rise to many of the problems that beset modern youth. But is that all? An 'academic' fourteen year old girl said to her grandmother recently, 'I reckon I've got just about four years to go.' Thinking she was talking about G.C.E. A-levels, the grandmother remarked, 'Oh, it may be sooner than that.' She then discovered to her consternation that the girl was talking about death in a nuclear holocaust. The youth of today may be concerned, for the first time in history, perhaps, that Homo sapiens as an entire species, is a failure.

Hemming ends his book with the sentence 'Educationally and socially it is almost certainly later than we think.' But what can the schools do in view of the major uncertainty? What faith can the adolescents have? Of course they have to act as though they will have a future. It is the purpose of **Betrayal of Youth** to show how secondary schools should be geared to the needs of **all** adolescents, as citizens of the future.

So much has been said and written by educationists about the importance of the first five to seven years of life that there has been a danger of thinking that, provided the young child is given the right milieu for development, the rest of the immature period can take care of itself. That the child may be irrevocably damaged during this early period has tended to blind child rearers to what can happen at the 'second birth' which is adolescence. Hemming has done a service in

emphasising the importance of this period of youth, when early childhood mistakes in rearing can be rectified or, unfortunately, made worse. Much more research is needed, as he suggests, and although it is not the purpose of this book to consider the relative importance of congenital factors in relation to the environment this question is perhaps not sufficiently borne in mind.

Hemming uses relevant examples from case histories and reports to prove his point that education has been 'lop-sided', in that the main stress has been on developing the left hemisphere of the brain which appears to be the physiological basis of cognition in terms of convergent thought, verbal thinking and logical deductions. The right hemisphere, which is the seat of intuitive, non-verbal, subjective and divergent thinking has been under-exercised according to Hemming and others.

There is a great deal of evidence to support the hemisphere theory but before concluding that a broadening of the curriculum to include more creative activities moral and ethical approaches and pursuits will lead to greater 'personal competence', one must realise, as Hemming points out, that research on that complex organ, the human brain, is still in its infancy. Is it really valid to regard intellectual and artistic endeavour as involving two different **kinds** of thinking? The study, investigation and practice of any subject in depth in the end, may of itself lead to the inclusion of all other modes of learning.

Man has been defined as the 'curiosity animal'. Perhaps it is this quality which we must train from birth to death. It is the quality which, rooted in his Primate ancestors, resulted in the emergence of Homo sapiens — thinking man. In urging educators to have a comprehensive view of all the 'ingredients' of the thinking process which will, if trained properly, lead him to understand his situation and never tire of probing both inner and outer space. Hemming goes a long way towards answering the problem of disenchanted youth.

MARJORIE MITCHELL

'English Teaching since 1965: How much Growth?'
David Allen
Heinemann Educational Books, London. £4.25.

This is a very welcome book. Perhaps because of unease at the amorphousness of their subject, perhaps because of guilt feelings about their responsibility to transmit basic language skills, perhaps because of their consciousness that they are charged with handing on the literary-cultural heritage, perhaps because they feel inadequate to take on the mantle shrugged off by the classics, perhaps because they know language is power so that future change or stasis may well depend on their influence — perhaps because of all these things and many more, English teachers, more than

other teachers, have always examined their function, their position, their influence and have seen fit at times to place themselves anywhere on a scale leading from mechanic to prophet. Two major works have already chronicled this progress to recent times: David Shayer's detailed **The Teaching of English in Schools: 1900-1970** (R & KP, 1972) which concentrated on the history of methodology, the nature of textbooks and views of language and literature teaching and Margaret Mathieson's **Preachers of Culture** (Allen and Unwin, 1975) which looked at the English teacher himself as a cultural phenomenon. In effect, the history of English teaching forms a microcosmic social and cultural history since Matthew Arnold and these two works are complementary. Allen's book brings the process neatly up to date and his choice of starting point — 1965 — is not arbitrary but an important stage in the evolution.

Before 1965 the battleground in English was fought on fairly simple lines between traditionalists and progressives and (it is probably true to say) apart from David Holbrook and the 1956 work of A. E. Smith (**English in the Modern School**) was centred in the grammar schools. The **Use of English** groups, forerunners of NATE and then heavily influenced by Leavis and the Cambridge school, fought for literature-centred values and against the approach to set books still typified by many O-level literature syllabuses. The book which typified this approach had been **Young Writers, Young Readers** (ed. Boris Ford; Hutchinson 1958), a work stressing on the one hand the child's creativity in writing, on the other, the staleness of his own culture and the literature provided for him. In this work was perhaps the first major piece of Blyton-baiting.

As Mr Allen says, those years were for many characterised by 'an urge to improve on what was established, a confidence that we could do it and an enthusiastic expansiveness . . .' 'Bliss was it in that dawn . . .!'

There followed the 1966 Dartmouth Seminar and John Dixon's famous 'models' of English teaching — skills, cultural heritage, personal growth; the last, for Dixon, being the current model.

But is it? Was it ever? Since Dartmouth we have had the rise of linguistics, **Language In Use**, 'oracy'; the Bullock Report with its insistence on whole school language policies (hope born to die); the children's literature boom, holding out a real literary experience to wider ability ranges before deflating as School Library Services withered through lack of money; Mr Callaghan's Ruskin speech and 'standards', 'accountability', 'basics', the APU: now an inexorable and perhaps disastrous loss of morale among all teachers in the State system. Perhaps Stuart Froome was right after all.

Mr Allen shows sensitively that all is not lost. The multifarious activities of English can be held in a balance. Mr Allen's method is to give sensitive and detailed consideration to the key statements — the writers such as Whitehead, Thompson, Harding, Britton, Abbs, Inglis, Adams; the periodicals such as **Use of English** and **English in Education**; the DES

reports and the Schools Council working papers. But this is no mere historical record. Mr Allen (who is Curriculum Development Officer for Sheffield and an English teacher of great experience) provides his own syntheses. He finds a balance between the claims for the centrality or otherwise of literature; between language and learning in 'the rest of the school in which the English teacher is **properly** interested' as opposed to the proper concerns of English as a subject area. His final chapter is a magnificent culminating statement. It stresses the teacher **as** (as well as **and**) the learner; it shows that all language activities define 'the nature of learning as a balance between the person and his culture'. English is about an inner life as well as about external competence and all ability levels should be enabled to share in it. Mr Allen's book superbly defines the task for the teacher of English and sets it firmly in a developing tradition of thought and practice which still survives despite the pressures it has experienced during the past decade.

I shall frequently refer to this book for its sanity and insight. For the teacher of English it is indispensable if he wants to know where he is now. For the concerned layman worried about some of the more strident statements he may hear, it will provide sober and rational information.

DENNIS HAMLEY

'The Arab World Today', Richard Tames Kaye and Ward, 1980. £3.50

Typical of many brought up in the English-speaking world I was taught nothing whatever about the Arab people, except when they appeared, without rhyme nor reason, as enemies of righteous crusaders such as Richard Coeur-de-Lion. Later on I discovered something of the ramifications of the way in which 'those Arabs' had conveyed to Europe the mathematical notion of nought; and that via Muslim Spain they had brought the works of Aristotle to the ears of Abelard at the cathedral school at Notre Dame.

Whether we know it or not, we absorb ideals and ways of thinking. Thus I was brought up to respect sceptical argument as a concomitant of freedom of thought; equality (for women, and in theory even for people of other creeds and colour); and the individualism in art that flowered in the cities of Italy since the renaissance. Socrates, J. S. Mill, Michelangelo to name but three.

Not until my sixth decade did I visit and was stunned by, the Taj Mahal, the Blue Mosque in Istanbul and the Alhambra at Granada. These buildings and their decoration were a revelation, exquisitely beautiful but so foreign as to be beyond my grasp. I have been gasping ever since. Millions on the southern shores of the Mediterranean and in the valleys of the Nile and the Euphrates, are at home in a quite different climate, prefer a different diet and the tenets of their religion are very different too from the people of northern Europe or the United States.

It is remarkable how ignorance grows and how blinkered accumulated knowledge can be, despite genuine protestations of tolerance and open-minded-

ness. Hence the justification for Richard Tames' amply illustrated book, which, taken together with his contribution, which some readers may remember, to The New Era/World Studies Bulletin, September/October 1975, is simple and informative. He includes a map and appendices which show the location and briefly describe the history of the twenty sovereign states of the Arab world — not, be it noted, Turkey, Iran nor Pakistan. The book itself is factual, written for beginners and should go a long way to achieve its aims to put the stereotypes in perspective, to show that progress does not necessarily mean Westernisation. 'Sympathy for Israel' Tames says, 'which has sprung from guilt about the Nazi holocaust (has) conspired to make the Arabs' western image less favourable since they re-asserted their political independence.'

The book is concerned to provide a background to current political and economic problems. Thus Chapter 1 traces the growth of the religion of Islam from the sixth century and the creation of the Arab empire which followed it.

Today the promotion of literacy, health and public transport present all absorbing internal tasks. Externally the barrier which perpetuates mis-conceptions is that of language, 'the soul of the Arabs', the very word Arab, so we are told, originally meaning those who speak clearly. For a westerner Arab attitudes to women can hardly fail to be a stumbling block. Religious prescriptions are authoritarian in a way very similar to the present Soviet political ones: they value

economic security above freedom. Tames argues that the restrictions imposed upon women in Islamic countries are much derived from social circumstances — presumably rigid property rights. He can even say that the coming of Islam marked a definite improvement in the position of women for the Prophet decreed that 'men were not allowed to have more than four wives at any one time'. Yet, as we all know from a recent film, adultery is punishable by death! Tames illogically asks 'who is freer, the third wife of a rich merchant pampered in the luxurious seclusion of the harem, or the Bedouin girl, unveiled but living on the edge of starvation?' and quotes the absurd remark of Colonel Gadafi, the Libyan ruler: 'You (in the West) force women to work in factories, this is the oppression of women. In Islam we do not sacrifice women for material gain and you have initiated the abortion of pregnant women. You have dispersed the family and broken up society. We have no problems whatsoever. You simply have to apply the Qur'an for ideal social living.'

Richard Tames does not attempt to explain in what sense there can be rapprochement between Islamic principles and the values of say, Socrates, who did not kill, but argued without fanaticism, and died for his beliefs. I do not say there cannot be, but look forward to enlightenment myself and for people on either side, on means of coping with, if not resolving, such deep and complicated differences.

ANTONY WEAVER



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Editorial

'... it is as if we are driving a multi-million-dollar sports car, screaming, "Faster! Faster!" while peering fixedly into the rear-view mirror. It is an awkward way to try to tell where we are, much less where we are going, and it has been sheer dumb luck that we have not smashed ourselves to bits — so far. We have paid almost exclusive attention to the car, equipping it with all sorts of fantastic gadgets and an engine that will propel it at ever increasing speeds, but we seem to have forgotten where we wanted to go in it. Obviously, we are in for a helluva a jolt. The question is not whether, but when.' (1)

As a description of the state of our planet and, more precisely, of the behaviour of its rich and powerful inhabitants this passage would probably, despite its off-beat tone, find acceptance with Willy Brandt, the author of the first article in this issue. His piece, essentially the text of a speech made in October 1980, goes over with great authority the increasingly familiar ground of a world beset by problems and in need of 'an era of unprecedented cooperation and commitment' if the survival of mankind is to be achieved.

The sports car described in the passage above does not, however, refer to the world, but to the education system in a particular country — America. And the implication of the metaphor, as intended by the authors over ten years ago, is that the survival of whole societies depends to a great extent on whether schools and colleges can completely change their approach to education.

This perspective is very different from Brandt's. To the question 'how can such a set of recommendations (for an emergency programme) be translated into binding political decisions' Brandt answers that 'an initiative is needed from the supreme decision-makers'. 'Far-sighted' politicians can take the steps necessary for radical changes.

Leaving aside an obvious difficulty — that of locating this species in any concentration — one might wish to question the assumption that populations will follow their far-sighted

leaders into globally-conscious decisions when so little is done to interest them in the affairs of world society. And one might wonder further at the faith that people brought up on an ethos of competition and taught to see conflict as 'something to be won' rather than as 'a problem to be solved' will be capable of making such a commitment to co-operation across frontiers.

The next four articles tackle these issues — how can teachers help to bring about a change of consciousness in themselves, their colleagues and especially their pupils? Michael Smith takes us inside a British comprehensive school, points up the uncompromising way in which some (most?) of its students view the world, and argues that it is useless trying to arouse their interest in world issues unless relationships in schools become more cooperative and teachers more sensitive to the perceptions of young people.

Dave Hicks' article goes very thoroughly into one of the ways in which those perceptions may arise, through geography textbooks, and Virginia Nightingale and Barry Troyna follow with an account of a project looking at the effects of television on the images children have of other countries. Both articles indicate large areas of concern for those wishing to encourage a sympathetic understanding of world affairs in Britain. They also of course may be evidence of impending changes. One wonders how far other countries are in a similar situation.

Daniel McQuade describes one way of trying to bring about changes in a primary school project in Northern Ireland, making use of approaches originally adapted from nonviolence training in the United States.

It is perhaps important above all that educators keep their vision intact and away from the rear-view mirror. And that they don't leave all the action to the supreme decision-makers.

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North-South Relations and the Necessity of International Cooperation

Willy Brandt, West Germany

This is the text of a speech made to the Milton Keynes City Forum in The Guildhall, London, on October 27th, 1980.

My talk is about relations between North and South, between the industrialized states on the one hand and the developing nations on the other.

If one were to rely purely and simply on the outcome of the recent Special Session of the U.N. General Assembly, then the subject of my talk today might well be deemed a somewhat forlorn venture. In point of fact, virtually nothing was achieved at the United Nations. In any case, it is becoming more and more clear to me that the best way of tackling difficult issues does not consist in holding a gigantic conference at which one minister after the other jauntily gets through his well-prepared speech, attends a few agreeable receptions and then takes the next plane home. Any resemblance between that and genuine negotiation is purely coincidental. One might just as well hand round the prepared texts: that would save both time and money.

The challenge of our epoch

And yet the hour really has come to talk seriously about **the** social challenge of our epoch. The time has come for narrowing the gap between the expectations entertained by the one side and the lack of willingness shown by the other side to make concessions.

Admittedly, it has become more difficult in practice to do what a feeling of humanity and responsibility prompts us to do, and what reason tells us to be in accordance with our own long-term interests. Speaking at the annual conference of the International Monetary Fund and World Bank in Washington, Robert McNamara — who will soon be retiring from his position as President of the

World Bank — drew particular attention to the features of the new situation: the impact on the developing countries of the explosive rise in oil prices; the reduced import capacity of the industrial countries; and the calamitous state of some countries' balance of payments.

McNamara came to the following conclusion: although the implementation of essential development measures had never been an easy matter, it was now seriously in jeopardy. This description is quite true, but he naturally does not recommend us to capitulate in the face of the difficulties. On the contrary, he advises us to swim against the current.

My experience has taught me one lesson: there is no such thing as a hopeless situation unless you accept it as such. But for me to say this in the country of Winston Churchill is almost as superfluous as taking beer to Munich.

We must proceed from the assumption that the 1980s will be of momentous importance for mankind. The future of all of us is threatened not only by military confrontation or even nuclear destruction, but also by the consequences of mass hunger, economic collapse and ecological catastrophe. It is by no means certain that we and the generations after us shall be able to avert the great dangers and the immense tasks looming ahead.

Yet we must not become fatalists and simply give up. And that means assigning North-South issues a firm place on our agenda whether we bear responsibility primarily in the economic, the scientific or the political sphere.

The Report

As some of you will no doubt know, I took up a suggestion by Robert McNamara to convene and to chair an Independent Commission. This Commission consisted of public

figures from North and South — with more coming from the South than the North — who worked hand in hand on our common task during 1978 and 1979. The outcome of our frank and — in my opinion — fruitful discussions was a jointly approved Report, which we were able to submit to the Secretary-General of the United Nations at the beginning of this year.

In the Commission, we endeavoured to pinpoint common interests between North and South and to derive a number of concrete recommendations from those interests. These concern the future of world trade as well as the role of multinational corporations; energy and supplies of raw materials; the provision of funds for development and the institutions involved in such finance; and above all the problems of the poorest countries, the containment of the population explosion and the overcoming of mass hunger.

The Report first appeared here in Great Britain and it evoked a keen response, due above all to the invaluable help provided by my friends Edward Heath and Shridath Ramphal. In recent months, the Report has appeared in nine languages and further translations are now being prepared — including Polish, Arabic and Chinese editions.

The reactions to date have varied. There has been much praise, but also some criticism. Some people found our suggested reforms too bold; others thought they did not go far enough; whilst a third group expressed the opinion that we had nothing new to offer. Perhaps not everybody understood the special nature of our work. The intention was not to write an expert report claiming to incorporate outstanding new findings. There is no lack of more or less accurate analyses or helpful ideas in regard to North-South relations. But what **is** lacking is the political will to pinpoint what can be done here and now and to consider how to translate it into reality.

The real significance of our experience in drawing up the Report lay in the fact that men and women from very specific cultural backgrounds and of highly differing political complexion were able to agree on proposals which they jointly deem to be politically realistic. That is not an everyday experience: to



make a joint effort in this way and to be able to agree despite many differences of opinion on other things. And that encourages us to hope that our proposals will be taken up by those with positions of responsibility in governments and international institutions.

But is it really possible in this day and age to remain unprejudiced in tackling fresh tasks, when we know only too well how rapidly conditions have deteriorated on both sides — in the industrial states and developing countries alike? In my view, we should put the question the other way round: can we afford to keep putting off the settlement of unresolved issues in North-South relations?

There is no need for me to stress what is at stake if world trade persistently diminishes.

I have gained the impression that there is a growing number of young people who now appreciate that their future jobs and those of their children depend on our relations with other parts of the world.

There are quite a few people who sense that mass hunger and world peace might be more closely inter-connected in future. By that, I do not mean that there is no more room for charity. On the contrary! In the final analysis, however, it is not charity we are concerned with, but survival!

Mass hunger is a moral challenge and at the same time a danger to mankind — even in those places where people have enough to eat or, indeed, more than enough. To ignore this problem would not only be profoundly immoral, it would also inevitably breed a danger to world peace. Where hundreds of millions die of hunger, peace stands on shaky foundations.

A Programme for Survival

My Commission not only drew up longer-term recommendations, it also worked out an emergency programme. The two of these together formed our 'Programme for Survival'.

The emergency programme sets out four central objectives:

1. A large-scale transfer of resources to developing countries, thus also helping to stimulate the world economy;
2. An international energy strategy;
3. A global food programme to overcome mass hunger; and
4. A start on some major reforms of the international organizations concerned with development issues.

The poorest countries and the poverty zones in Africa and Asia require help towards self-help — towards a growth from which these countries can develop their own inherent momentum. The infrastructure necessary for rational industrialization must be created and farming improved to such a degree as to avoid hunger epidemics and to obviate any unnecessary dependence on food imports.

I know how difficult it is to bring about a significant and continuous transfer of resources at a time when our industrial societies are beset by great problems. At a time when the OPEC countries are achieving huge surpluses on their balance of payments. At a time when the industrial states of the East still show little inclination to participate on an international scale in productive projects.

But we cannot wait for others. And our own enlightened self-interest does not permit us to stand aside and watch whole states go bankrupt, even though they often have to withhold the necessities of life from their people.

Energy

One major aspect of our emergency programme concerns energy questions in general and oil supplies in particular. The aim must consist in rationally combining the wish on the part of industrial and developing countries for regular oil supplies at predictable prices with the will to save energy and to develop economic alternatives. This will call for good relations between oil producers and consumers on a genuine partnership basis.

The wasting of energy must come to an end and the search for alternative sources of energy must be accelerated all over the world. For numerous developing countries, the production of domestic energy represents a realistic option.

In the meantime, the national economies in North and South must not be paralyzed once more by the shock of sharp oil-price increases. Oil-exporting countries such as Mexico and Venezuela are providing a good example of how poorer developing countries can be helped by means of guaranteed supplies and financial aid. Regional models of that kind constitute an appropriate method for making prompt assistance feasible. Over the longer term, however, these models will at least have to be supplemented by global arrangements.

The recognition has come somewhat late in the day that numerous developing countries possess energy sources of their own and that funds will be needed to exploit them. Moreover, it is realized that the affluent oil-producing countries would probably have displayed a greater will to cooperate if they had been offered full inclusion in the schemes for the development of alternative technologies.

Let me mention one further grave problem. As long as the world monetary system has not yet restabilized, international trade will face serious dangers. In point of fact, there is a tendency in many places towards a dangerous protectionism, including protectionism vis-à-vis developing nations.

I need hardly describe the consequences to you. If the South cannot export to the North, then the developing countries will not be able to pay for our exports. Moreover, it should be borne in mind that the European

Community currently exports three times as much to the developing countries as to the United States of America.

True, there are adjustment problems to tackle — above all when weak regions are threatened by additional unemployment. But a rigorous protectionism designed to safeguard the home market against unwelcome competition is the wrong method. What we need is a far-sighted structural and regional policy, which takes into account the necessary changes in the international division of labour. Only that will make the changeover acceptable.

Anyone keen to see all states jointly accepting responsibility for economic development throughout the world must also prove willing to share decision-making. The developing countries have a claim to more participation and a right to a say in the running of the international institutions. After all, these bodies were set up before most of the developing nations had achieved political sovereignty. I know — among other things from the response to our Commission's Report — that the experts in the International Monetary Fund and the World Bank are giving serious thought to this matter.

A Member of your House of Commons once remarked, perhaps jokingly, that my Commission's Report bore a certain similarity to the Bible: there was something for everyone in it. Why ought I to contradict that? But the same applies here as anywhere. We must not simply pick out the bits which seem particularly useful.

The four main objectives of the emergency programme — stimulation of the world economy, an international energy strategy, overcoming mass hunger and reforming international organizations — are linked with each other and mutually interdependent. That also applies to the connection with the farther-reaching objectives. It is only possible to achieve a quid pro quo, a fair give-and-take, as a package deal.

From ideals to reality: how?

But how can such a set of recommendations be translated into binding political decisions? Past experience has shown how wide

the gap stretches between official speeches and concrete decisions.

So we should not rely any more on mammoth conferences where speakers deliver their well-prepared monologues and participants lack the moral fibre to build bridges of understanding. What we need to loosen up the rigid fronts on either side is an initiative from the supreme political decision-makers. Far-sighted politicians in the North and South must grasp the reins and point the way ahead by means of a continuous dialogue.

With this in mind, the Commission suggested the possibility of selective ad hoc summit meetings. The purpose of such meetings between a limited number of Heads of State and Government would not consist in reaching binding decisions and certainly not over the heads of unparticipating countries. But they would furnish an opportunity for drawing up guidelines as to how difficult questions could be expedited in international negotiations such as the 'global negotiations' beginning in New York in January and due to last at least nine months.

Fortunately, the Mexican State President and the Austrian Federal Chancellor have taken up this idea. They are endeavouring to arrange for the first of these summit meetings to be held in Mexico in the first half of next year. Some of the major statesmen from North and South have held out hopes of attending and preparatory talks will in fact take place in Vienna at the end of next week.

I hope that my talk has made it clear what my friends and I are aiming at. It amounts to a great deal more traditional development aid. It lies in the fundamental interest of our peoples to help in overcoming the worldwide trend towards crises by means of a global peace strategy — and that applies to East-West relations as well as to North-South relations.

The recently issued 'Global 2000 Report to the President aptly observed that 'an era of unprecedented cooperation and commitment is essential'. On this will indeed hinge the fate and survival of mankind.

For Note see p.125

He was just Talking

Michael Smith, U.K.

Introduction: Raw Reality

In Paul Willis's fascinating study of working class boys(1) he reports an exchange which ought to set any World Studies teacher thinking. The exchange is part of a group discussion on some recent disturbances at a school.

Joey He (deputy headmaster) even started talking about the Israeli war at one stage. 'This is how war starts . . . Pack it in'.

PW (. . .) was he convincing you a bit?

Joey He was just talking, we were just listening, thinking, 'Right you black bastard, next time you start, we'll have you' — which we will. (p.48)

The subjects of Willis's study, and the participants in the discussion, are a group of working class boys in their last two years at a Midlands comprehensive school selected because they belong to what Willis describes as a counter school culture. They were a distinct group: 'we've developed certain ways of talking, certain ways of acting, and we developed disregards for Pakis, Jamaicans and all different . . . for all the scrubs and the fucking ear'oles and all that . . .' (p.23). They distinguished themselves, that is, not just from other ethnic groups but also from the 'ordinary' school population — 'ear'holes' is the group's name for boys who conform to the school's ethos. The basis of the group's code is opposition to authority.

Joey You do anything you can here to, you know, go against them. Well, I mean, you vandalise books.

Spike Yeah, you smash chairs up, take the screws out of . . .

Joey Really afterwards you think, 'Well, stuff me, our old lady paid for that lot out of tax! but at the time you're doing it, you don't think and you don't really care.'

PW But do you think of it in the same

way as smashing bottles or thieving?

Joey It's an opportunity, getting your own back on the teachers . . . (p.78)

The opposition does not always manifest itself in open destructiveness. More often there is a kind of 'caged resentment' which shows itself in a barely concealed indifference, a barely conceded willingness to go through the forms, a general switched-offness. There is no need to spell out the signs. Most teachers will be familiar with them.

What Willis brings out very well is that the rejection is total. It applies to the whole system of meanings that the school tries to impose on the boys. It includes, as perhaps the first quotation above indicates, the official 'liberal' values system of the school; and it extends, perhaps above all, to the formal curriculum.

And so, when I set the attitudes revealed in the quotations, which, I think, accurately capture the raw reality of young life — for some — against the neat patterns of teacher-devised curricula in World Studies, I begin to wonder.

Culture and Counter-Culture

It is not that the curricula are bad. We have seen some in recent issues of **The New Era** which are exciting and stimulating by any standard; or, at least, by any standard of the orthodox curriculum developer. In range of materials, variety of learning experiences, structure of exposure to issues and perspectives, they are fine.

But how can such a programme — however well-devised and well-intentioned — not seem anything but remote to such lads? They will see it as they see any other part of the curriculum: as defused, distanced, drained, neutered.

Now this is unfortunate for any subject, and crucial for subjects like English where there is supposed to be affective engagement of the learner. World Studies is rather

like English in this respect. Its aims are not just cognitive but affective. Implicit in most World Studies teaching is a values system. I am not complaining about this. I think it is quite proper, given the subject, that there should be. Still less am I objecting to the values themselves. Broadly, I suppose one would describe them as liberal. They emphasise understanding, sympathy, tolerance. They tend towards the rejection of violence and the playing down, possibly resolution, of conflict. They are values which I share and try weakly to practise.

But what I think we have to understand is that these values are in real conflict with those of some counter school cultures. The counter-cultural values are parochial, racist and chauvinist: 'Right, you black bastard, next time you start, we'll have you'. There is an acceptance of violence if not an endorsement of aggression. The values are not accidental. They are related to the culture's core value, masculinity. And when one tries to operate on them one is engaging with other values at a deeply felt level. These values structure the group's perception of reality. They provide much of its social *raison d'être*. They are a continuous source of stimulus, excitement and vitality to the group. Beside them the values of the 'official' school culture appear pallid and unreal. And insofar as the 'official' values are embedded in the formal curriculum they appear, I would suggest, even more unreal.

World Studies, then, faces a peculiar problem with respect to the counter school culture. It involves, more than any other subject, values which are at odds with key values of the dissident group.

Now of course this group is hardly typical of the total school population. In most children the gap between their own culture and that of the school is less sharp. In the case of girls, too, a dissident value structure takes quite another form. Yet we should not under-rate the extent to which the culture of young adolescents is at odds with formal school structure. There is increasing research evidence (if that is needed) to suggest that quite a lot of ordinary children switch off to a considerable degree in the latter part of their time at school. This is especially true in the

large urban areas, truer of boys than of girls, of working class rather than middle class children, of some ethnic groups rather than of others. The nature of the switching off differs with different groups. The lads we have been considering demonstrate the switch off in an extreme form. In other cases it is much less marked. Nor is the switch off always so clearly relateable to the ideology of a group. I suspect, however, that it governs what actually happens in school to a far greater extent than we would care to admit.

And so I think the case of Willis's lads is pertinent after all. It expresses, admittedly in extreme form, a disjunction between pupil perceptions and teacher perceptions which is a fact of life in our schools. The disjunction is between cultures. I am not talking here about a disjunction between the visible curriculum and what has become familiar as the hidden curriculum, the unintended messages which the structure of the school and the way it operates sends out. Both visible curriculum and hidden curriculum are together part of the 'official' culture of the school, or perceived as such. They are to be contrasted with the cultures that children bring with them or form for themselves while they are at school. My point is actually almost the opposite of the one made by, for example, Illich and the deschoolers and by many educational sociologists. They tend to be concerned by the power which the hidden curriculum has over those exposed to it. I am more concerned by the way in which both hidden curriculum and visible curriculum are rejected by many of those exposed to them.

Academic knowledge versus experience

In a way the gap is between knowledge which is part of experience and knowledge which is not. Academic knowledge, the knowledge which schools concentrate on, is of the latter kind. It is very important in our society. Possession of it leads to a quite different set of life opportunities from that available to those who lack possession. This is already recognised at school, and some children already know that, realistically, they will never make it. They are thrown back, therefore, on the sort of knowledge that they can command.

The sub-title of Willis's book is 'How working class kids get working class jobs', and the burden of his argument is that the jobs are a kind of cultural election. There are close links between the culture of the lads and working class culture. In taking on the culture of the lads the school is taking on the experience of a class. Is it any wonder that schools lose?

World Studies, it seems to me, is likely to find itself very often in this position, at least in the cities; in the position, that is, not of losing (I hope), but of taking on experience. Consider the schools of the Inner London Education Authority as an aggregate. Over 120 different languages are spoken at home by the children in the schools administered by the authority. And with the language goes the culture, a differentiation of experience which parallels in microcosm the differentiation of the world itself. A great opportunity for the World Studies teacher, you may feel. Yes, but it also means that what the teacher does is always being tested against the knowledge that is part of experience. Moreover, the knowledge may be complex, problematic and often bitter. The curriculum is placid with the occasional flicker of interest. The experience may be raw and painful.

I am a great reader of the underground press. Its objectivity, admitted, is hardly to be relied on but its subjectivity is usually pretty good. Lately it has been printing a number of articles by or about Asian girls in Britain. Many teachers, especially in London, will already be familiar with the problems such girls face. Even so, it would be worth their while looking at some of this literature, for it brings home the difficulties many girls have in reconciling the experiences of different cultures and making sense of them in terms of their own growing up. The difficulties focus on the practice of arranged marriages, but they extend to the whole question of personal independence and the possibility of a career. Two quotations from an article in **Lib Ed** (Spring 1979):

'The majority of Asian lads have said this to me, "its O.K. for me to go out with anyone I want but if my sister did it I'd kick her legs in".'

'My family is like a part of myself, of my

body, if I cut it off I could die. But it is a part which gives one so much pain that sometimes I can't bear it — can't bear it all.'

No need to rehearse here the problems. My point is merely that what is for us part of a bland curriculum may be part of the raw experience of those we teach.

Is it coincidence, I wonder, that at the root of this problem, as of so many others, is the issue of masculinity? It may be that our extreme case is yet representative in a very fundamental way — the counter school cultural lads exhibit fundamental characteristics of our society. And so I return to them, and to the challenge they pose to World Studies. On the one hand the 'he was just talking' of the curriculum. On the other the 'Right, you black bastard, next time you start, we'll have you' of the informal counter school culture.

The key issue: authority

Can anything be done? Yes, I think it can. What will be necessary, however, will be to approach the problem in terms not of curriculum but of pedagogic mode. At the root of the relationship between the informal counter school culture of the lads and the formal official culture of the school is the issue of authority. The basic oppositional attitude of the lads is set in terms of their reaction to what they perceive as a constant assertion of authority on the part of the school. Even the simplest of exchanges are perceived in those terms. The most natural of requests, couched in the most civil of ways, carries a hidden freight of authority signals and instructions from teachers are not always couched in the most civil of ways, especially when addressed to people whom teachers perceive as part of the counter culture of the school. Unless this basic attitudinal set is altered there is little chance of messages getting through.

Altered, or at least recognised. The first requirement is to recognise the existence of the group and the power of its shared system of meanings. This is important because messages which pass from the official school culture to the informal culture are subject to a double decoding. They carry a face value defined in terms of the official culture which

may conflict with a different meaning attached by the counter culture. Thus a message which in terms of the official culture is about violence or race may be about masculinity in terms of the counter culture. In order to reach the group one may have to operate as it were at a 'deep' level of structure.

The second thing that I think teachers have to do is to diminish the authority dimension of the teaching relationship as far as is possible. I am not advocating — in this context — a complete abandonment of authority. Schools have to go on. Moreover, the lads tend to interpret the setting aside of authority as either hypocrisy or weakness: in either case, the immediate move in the game they are constantly playing against authority is to take advantage of it. There has to be a kind of firmness on the part of the teacher. Having said that, however, the teacher can go quite a long way towards a more cooperative mode of teaching and learning. What is important here is that he should not always be the one who sets the agenda. Much liberal teaching is imaginative, but it is the teacher's imagination that is displayed. The structure is teacher-imposed.

Working through the group

Part of the shift that I am trying to describe is a move from what is essentially an individualist mode of teaching and learning to one which is corporate, one which presumes and works through the group. In the case of the lads who belong to the counter school culture the sense of the group is stronger than the sense of the individual. It is how, at this stage in their lives, they perceive the world. One needs, therefore, to work through it and with it. At an obvious level this presumes discussion rather than presentation (either through formal talk or through materials — films are presentation). More subtly it implies a continual negotiation of the teacher with the group. The teacher can never be, nor should he try to be, a member of the group, but he can enter into relationship with it. What is argued here is that the relationship should have as little as possible of authority in it. There will have to be some, and the group will be prepared to compromise to some ex-

tent and accept that. If there is too much, however, the group's oppositional set will be evoked and the learning-teaching process will break down.

Acceptance of a group mode rather than an individualist mode inevitably means that the course cannot be individually examined. Indeed, it should not be examined at all. An important aspect of the group's code is the rejection of certificates and qualifications. If the course has to be evaluated it should be through a discussion with the group after the course has finished: 'after' so that the tension of continuing engagement with the group has been lost — they, and the teacher, can talk about it in a relatively detached way.

The prerequisite of a group mode of teaching is a small class. Most counter school culture groups are relatively small in size. If they appear large it is usually the case that there are several groups. To really reach the group you have to operate with the group. That is, ideas of deliberately splitting the group and mixing it with another, although they work sometimes, are on the whole not the best approach. They smack too much of teacher contrivance and dissipate the possibilities of working with the group's own system of meanings. The class needs to be coterminous with the group, which calls for some degree of flexibility on the part of those responsible for organising the school's timetable.

The starting point of at least part of the curriculum should be the perceptions of the group. The values of the group have to be accepted as a kind of datum but they need not determine the limits of learning and teaching. People outside the group — teachers — can perform a useful role in making the group more conscious of itself, of the nature of its values, and of their limits. The values should never be discounted. They have to be seriously engaged with. The aim should be not to change them but to qualify them, particularly with respect to context, and to the values of others.

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Textbook Imperialism: Some Reflections on Racism, Education and School Books

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Introduction

Any concern for peace within the formal education system must include, amongst other things, challenging the hidden ideological assumptions of that system. These assumptions will be embodied in the forms of knowledge selected for transmission to students in school. Whether wittingly or unwittingly, information may therefore be biased and distorted to the detriment of particular peoples. It is important to investigate the ways in which this 'violence of knowledge' operates. One fundamental means of transmitting knowledge is through school textbooks. What images of the world do they give?

Before examining textbooks, let us start with three quite separate images of the world taken from other sources. The first is from a recent popular TV programme in which, one Thursday, the inhabitants of earth suddenly find several huge spacecraft hovering in the sky and via the greatest public address system ever built are astounded to hear this message:

People of the Earth, your attention please . . . as you will no doubt be aware, the plans for development of the outlying regions of the Galaxy require the building of a hyperspatial express route through your star system, and regrettably your planet is one of those scheduled for demolition. The process will take slightly less than two of your Earth minutes . . . There's no point in acting all surprised about it. All the planning charts and demolition orders have been on display in your local planning department in Alpha Centauri for fifty of your Earth years, so you've had plenty of time to lodge any formal complaint and it's far too late to start making a fuss about it now . . . What do you mean you've never been to Alpha Centauri? (1)

The second image is expressed in a poem by C. Rajendra from Malaysia. It is called



simply 'Statistics':

Statistically
it was a rich island
income per capita
one million
per annum

Naturally
it was a shock to hear
half the population
had been carried off
by starvation

Statistically
it was a rich island

A U.N. Delegation
(hurriedly despatched)
discovered however
a smallish island
with a total population
of — 2

Both inhabitants
regrettably
not each a millionaire . . .
as we'd presumed
But one island owner

Income per annum:
 Two million
 The other
 his cook/chauffeur
 shoeshine boy/butler
 gardener/retainer
 handyman/labourer
 field nigger etc. etc.
 The very same
 recently remaindered
 by malnutrition
 Statistically
 It was a rich island
 Income per capita
 per annum
 one million

The third image comes from G. H. Jansen's recently published **Militant Islam**. (2) In it he describes the loss of Muslim areas in Asia and Africa to the Western Christian powers from the late 18th to the middle 20th century and the impact of that subordination on the self-image of Islam. He suggests that one way of understanding this would be to try reversing the image:

Let us suppose that in 1683 the Turks had not been stopped by the Polish troops . . . at Vienna but that they went on to conquer western Europe; and that they remained the masters of Europe until 1955. Consequently, all books on the Christian religion and culture of their European subjects would have been written by Muslim scholars from Turkey, Egypt, Indonesia and other Muslim countries . . . It would be understandable for Europeans, 'liberated' after 1955, to feel that this monopoly of writings about their faith by non-European non-Christians was as unfair and even somewhat ridiculous. But something almost exactly like the reverse of this imagined situation has been the state of affairs in Islamic studies until about 1955, nor has it changed all that much in the past quarter century.

Each of these is, in its way, a powerful image of the world. In particular they raise important questions about how most Europeans perceive the world. Can we understand the present without fully considering the past? What happens when others define our reality

for us? Or our needs? Why do we perceive areas of the world in the way we do? We have, as it were, thousands of image-tapes stored in our heads available for immediate action replay. A word, a picture, a sound even, will trigger them off. We can freeze any frame that we choose. These stored images, however, are often a mixture of myth and fantasy and serve to obscure rather than clarify whatever issue is at stake.

Four questions will thus be considered here:

- A. What images of the 'third world' are common in Britain?
- B. How are such images manifest in the curriculum and in textbooks? (3)
- C. What part might new developments in Geography play here?
- D. What images of the 'third world' do geography textbooks in the U.K. actually convey?

A.

British images of the Third World

The images that are found of Africa, Asia or the Caribbean in textbooks, or in the media and amongst the public generally can only be understood in a historical context. That is to say, they can only be understood with respect to Britain's relationship to such areas over the last 300 years. Public and textbook images today inevitably arise out of the past. Indeed, Galtung has argued that one should expect school textbooks to reflect thinking about social affairs that is outdated by at least 50, but perhaps not as much as 100 years. (4)

If this is indeed the case we need to understand the impact of Empire on the English collective subconscious:

- It was only 25 years ago, in 1956, at Suez that Britain was trying to cope with the end of the imperial dream.
- It was only 48 years ago, in 1933, that the British Empire reached its geographical maximum, 'the greatest expanse of territory ever presided over by one ruler in the history of mankind.' (5)
- It was only 84 years ago, in 1897, on the occasion of Queen Victoria's Diamond Jubilee that the British Empire was at the height of its power.

Any survey shows that contemporary racial

attitudes, both towards 'third world' peoples and towards minorities within the U.K., have been shaped by the colonial experience. Racist attitudes are not the result of a personality defect experienced by a minority of people, they are part of the cultural baggage of the majority. We should therefore expect the curriculum to be ethnocentric, and should not be surprised that both students and teachers are often consciously racist in their assumptions.

B.

Ethnocentric bias in teaching materials

Dorothy Kuya, writing some time ago in the 'Times Educational Supplement', pointed out that:

All children have to attend school for 11 years, and if they see no other kind of book, they will see and read a school textbook . . . Yet teachers have not been trained to handle biased material. They are often insensitive to racist content. Many school books written in the seventies appear to be more colourful versions of books written in the forties, with no change of approach in the handling of subjects, or the ideas within them. Colonial poses are struck; the white man is still in charge.(6)

Obviously textbooks are only one source of information on the world, but they are a source for which teachers are responsible. We need to know what sort of research has been done in this field.

For the bulk of the research we must look to North America and the United States in particular. During the Civil Rights movement in the 1960s attention became focussed on the educational system as an important source of discrimination. Many studies were made of teaching materials in schools to assess their treatment of minority groups. It was thus found, not surprisingly, that the images of Black Americans, Chicanos and Asian Americans were either non-existent (they were 'invisible' people) or based on racist stereotypes. The effect of such books on white attitudes, Black self-image and Black reading achievement, was seen to be most damaging. During the 1970s educational publishers began to publish their own guidelines for authors and in-house editing to avoid racial stereotyping. A certain level of awareness was ac-

hieved.

The considerable work on ethnocentric and racist bias in textbooks was largely orientated towards the portrayal of minority groups, but equally applicable to images of other cultures in textbooks. Three studies in particular are relevant here which have examined images of the Middle East, or Asia, and of Africa. **The Image of the Middle East in Secondary School Textbooks** is a study of some 80 books by the Middle East Studies Association of North America.(7) It was found that a majority of them 'erred in content, perpetuated stereotypes in political and social description, oversimplified complicated issues, listed outcomes whilst ignoring causes, and often provided moral judgements on the actions of nations in the guise of factual history.' The reviewers concluded by saying: 'In far too many texts the Committee found not only errors but also bias. This often occurs in regard to Islam and the Arab world when authors display latent prejudice abetted by careless research, poor writing and inadequate editing . . . The Middle East becomes, for readers of these textbooks, a minor side-show instead of a major area of world industry.'

The Asia Society's report **Asia in American Textbooks** deals with a survey of just over 300 books.(8) They found three main approaches to the Study of Asia: the Western-Centred Approach, found in three-quarters of the books, assumed that Asia must 'catch up with the West'; the Progress-Centred Approach, found in just under three-quarters of the books, assumed that economic and technological change was always good and necessary; less than a third of the books involved an Asia-Centred Approach, attempting to convey Asian Society as it feels from the inside. The reviewers suggested that three-quarters of the books needed revision or replacing and felt that if they were typical of social studies textbooks 'then serious questions should be raised about the effectiveness of the entire post-World War 2 movement for international education or global studies.'

Several useful publications have come from the Afro-American Institute and the one that is of interest here is **Africa in U.S. Educa-**

tional Materials, (9) in this Susan Hall described the most common problems found in the treatment of Africa using geographical, historical, cultural and case-study approaches. Under the geographical approach came reminders about avoiding the Dark Continent syndrome, about over-emphasising cash economies in agriculture, wrongly using racial classifications and overstressing the lifestyles of minorities.

Finally, in referring to North American research, mention must be made of the Canadian study called **Teaching Prejudice**. (10) The study arose out of the complaints by the public to the Ontario Human Rights Commission about the portrayal of certain groups in Ontario textbooks. As well as looking at the images of minority groups the researchers were also interested in the treatment of contemporary issues. It was noted however that: 'Many texts mistake a middle-of-the-road position for objectivity, as though immorality inhered in the controversy and not in the subject of discussion.' If such a position is taught as an ideal, the report went on, 'What position can students be expected to assume where such issues as prejudice, discrimination, persecution and human rights are concerned?'

So where is the U.K. research on these themes? Three points need making: i) the research is scattered; ii) it mostly dates from the 1970s with a few earlier brief studies; iii) it has, up to now, largely been the prerogative of Multi-ethnic Education. It would be fair to say, I think, that Development Education is underdeveloped in its concern for ethnocentric and racist bias in teaching materials. Much of the work in the U.K. has been particularly concerned about racism in children's books and studies by people such as Milner (11) and Dixon (12) have detailed the damaging nature of much that has traditionally been considered 'good' literature. Important work has also been done by the National Association for Multiracial Education, the National Committee on Racism in Children's Books and the Children's Rights Workshop, (13) all influenced by the Council on Interracial Books for Children in New York. (14).

If one looks in the U.K. however for any re-

search into textbook images it is an even more fragmented concern. No studies exist such as the American ones, only occasional articles and papers. They are enough to establish that geography textbooks in the 1950s and 60s were likely to be well-sprinkled with colonial images: 'In the main the natives are pagans, savage and war lusty, and practise fetishism. The Munshi tribes from the Benue to the Niger are particularly hostile, whilst the Yoraghum are cannibals.' Or in this description of Aborigines:

They have only rude notions of government and religion. Infanticide is practised and the aged are butchered. Some are cannibals. They are prone to treachery and massacre, believe in perplexing witchcraft . . . and are content to sleep in hollow concaves in the sand. On the other hand they do sew . . .

To these one could add, when talking about Africa: 'The natives, in fact, seem as destructive as the baboons, but it is very difficult to get them to change their habits.' Or, in a chapter entitled 'Geography and Greatness', one author asks 'Why have we, the peoples of Western Europe, had such a great History? Why have we produced so many great men in every great branch of learning, in every kind of work and profession?' The answer we are told lies in our climate: 'Nowhere, for any length of time, is it too hot or too cold, too wet or too dry.'

What, however, of images of the world in geography textbooks of the 1970s, surely one of the main purveyors of such images is the school curriculum?

C.

Textbook images of the Third World

Teachers in the U.K. have a free choice over the textbooks that they buy and use in the classroom. It was possible by a survey, however, to ascertain which geography textbooks for the 14-16 age range were the most commonly used and thus to identify the 'top 20' for the purposes of analysis.

Before looking at the images relating to development found in these textbooks, in the light of previous research evidence in this broad field, three hypotheses were formulated: 1) Images of the 'third world' are likely to be ethnocentric if not racist; 2) This is

likely to take the form of a 'colonial' viewpoint; 3) Contemporary issues are likely to be avoided.

Experience from similar studies suggested the need for a broad analytical grid to isolate the key areas of concern.⁽¹⁵⁾ These, and obviously they could be extended, were: Underdevelopment — Development — Food/Agriculture — Population — Interdependence — Colonialism — Minorities. A detailed check list was then used to highlight the particular treatment of these themes, making it possible to 'fix' each of these images together with the assumptions on which they are based, whilst at the same time recalling the perspectives that the 'relevance revolution' in geography might encourage. Clearly students are likely to use only one or two of these books, and indeed textbooks are only one factor in image building. Nevertheless the generalisations that can be made will indicate what geography textbooks **actually** teach about the 'third world'.

D.

Images of underdevelopment

What explanations are given for 'third world' poverty, for if anything needs some explanation, this does? In many books poverty is just something that is there, it is a general condition in the background or something for which the symptoms may be described. In some cases illustrations stress the 'Oxfam' image as it is popularly, but wrongly I think, called. Often the reasons given for poverty and underdevelopment are vague. It is to do with obstacles, with knowledge and ability, with chance or over-population. Only occasionally is reference made to the impact of colonisation on 'third world' cultures and economics. Underdevelopment is thus somehow to do with bad luck. Some books may indeed be good on the symptoms but unlikely to even attempt analysis of causes.

Images of development

Development, if it is actually explained at all, is to do with 'catching up', there are 'stages' in development. Generally this is referred to but not elaborated on in any way. Should the concept of development be examined further then there may be discussion of 'take off' and reference to Rostow. Occasionally different

strategies for development may be looked at but this is not very common.

Underdevelopment is thus seen as an indigenous state which 'third world' countries happen to be in. Development is seen to be linear and involving a particular set of policies to attain a developed state. No reference is made to the existence of different models of development. No reference is made to underdevelopment as a process arising out of colonialism and continuing as neo-colonialism today. Authors and publishers would do well to read Russell King's article in **Teaching Geography** on 'Alternative approaches to the geography of development', for example, in which he points out that: 'A growing proportion of the Third World's population is beginning to realise that they are backward and dependent not because they are poor, but they are poor and backward because they are dependent and exploited.' ⁽¹⁶⁾ The treatment of underdevelopment and development is thus ethnocentric and often racist in assumption. Textbooks need to show a) that there are different explanations of underdevelopment b) why these explanations differ; c) how different models of development operate and who they benefit.

Images of population

Population is generally seen as the only problem and often emotively described as an 'explosion' that is in some way likely to threaten us. It is constantly reiterated that there are too many people, too many mouths, population growth is too rapid. If an authority is invoked it is generally Malthus, although the objections to this theory are often noted. Although the need for large families is often accepted, overpopulation is seen as generally arising out of ignorance and rapid population growth as something which spoils everything. The fact that 'third world' peoples are implicitly to blame for this state in affairs, often through their own ignorance, is certainly ethnocentric and sometimes implicitly racist. Alternative viewpoints should explore the slogan from the Population Conference: 'Development is the best contraceptive'. Are people poor because there are too many of them or are there many because there is widespread poverty? What about the fact that

population increase in the developed world puts about eight times as much pressure on the world resources as current population increase in the poor world? Should we be examining as well the 'consumption explosion' and questions of wealth control as well as birth control?

Images of food and farming

More than anything else we are experts on farming and especially good at advising the natives on their problems. Particularly worrying are shifting cultivators and people who irrationally keep too many cattle. Agricultural difficulties are often due to relief and climate and most of all farmers need educating. The Green Revolution is still often seen as a solution, although increasingly the attendant problems are also noted. Discussion on plantation crops may still read like 'products of the Empire' and the facilities for workers be praised but alternative viewpoints about colonial patterns can be found. The world food crisis basically relates to the need to grow more and has largely been caused by the population explosion. Again the assumptions are ethnocentric and racist. No one has read Susan George's Pelican Book '**How The Other Half Dies**'. Why are there no textbooks that deal with the role of the multinational agribusiness corporations in world food politics? Why is it only the poor that go hungry? Doesn't it make some difference that 0.23% of all landowners control 50% of the world's cultivated land and how did the myth of the passive peasant develop? (17)

Images of interdependence

Such images are virtually non-existent. The 'third world' is out there with its problems, but they are not to be related to us. Certainly the importance of helping is often mentioned, but the paternalistic tones in which it is done make this ethnocentric and often racist. Occasionally references are made to trade being preferable to aid. Only two books refer to neo-colonialist relationships today and one to aid as self-help. Notably missing are any references to the New International Economic Order, to the heated debates at UNCTAD, to the role of multinational corporations, to neo-colonial patterns of dependence over trade,

aid, transfer and technology, research etc. Aid is, as we know, a good thing. There is no discussion of the spectrum of opinion about aid.

Images of colonialism

As you will have gathered by now, this isn't really geography . . . therefore it is generally not referred to. Occasionally the benefits are mentioned just to remind us that it was really a good thing, although increasingly a 'third world' perspective may be given on the disbenefits. Of course we cannot cope with what colonialism really meant to the colonised. One has only to read Frantz Fanon to know the pain. But by neglecting this we misunderstand the whole North-South dependency relationship today. Whilst there may be no need to feel guilt there is a need to face up to historical fact.

Images of minorities

Minorities generally do not exist or are discussed paternalistically. There is still a concern for the 'primitive' and their need to fit in. Some quite good accounts do exist: on Aborigines, nomads, and a variety of other groups. Generally minorities are as neglected in geography as anywhere else in the curriculum. Any minority situation is equally about majority power. What about Aboriginal landrights and multinational mining companies? Living conditions on tea plantations? Life in Soweto? Why are such struggles so conveniently ignored?

To summarise what these geography textbooks teach about the 'third world':

1. Poverty is due to inbuilt obstacles and/or chance.
2. Do the right things and 'take-off' to development occurs.
3. There are too many hungry people in the (third) world.
4. Peasant farmers need education and everyone needs help.
5. Colonialism didn't happen except for the benefits.
6. Minorities don't exist or need our help in coping.

These images of the 'third world' are, of course, totally ethnocentric and often racist. They are also what was expected (see the hypotheses above). Obviously there were

wide variations amongst the twenty textbooks and it is possible to broadly place them on an axis: Racist — Ethnocentric — Non-racist — Anti-racist. Three clusters of books emerge on this axis.

The first cluster (four books) were ethnocentric if not downright racist in their images. Thus we learn: 'There can be little doubt about the part played by climate in the progress of the races. The vigorous climate of the temperate regions has encouraged great activity by the white races who occupy them. This has led to their rapid development. On the other hand the heat of the tropical areas has tended to make the black races less energetic. As a result their progress has been much slower'. Another author points out that most of the problems he is writing about will require political solutions, but that: 'this book is emphatically non-political'. Of colonialism we learn: 'The first contacts with the "outside world" have, of course, sometimes been unpleasant. Even the harshest of conquerors have usually brought some benefits, however, in the long run. Even the most greedy exploitation of colonial territories has normally left the "victims" somewhat better-off than before it began. Despite much propaganda to the contrary, most ex-colonial peoples agree that their former "masters" brought them far along the road to modern development.' Or, 'Differences in political ideas, in religions and in colour of skin often affect people's judgement on various issues. "Oppressed peoples" may often be far better off than those who pityingly describe them as such'.

The central cluster (ten books), which are the most typical in the survey, operate within a broadly liberal paradigm varying in perspective from ethnocentric to non-racist. Broadly speaking they tend to mistake neutrality for objectivity and objectivity to mean lack of fundamental controversy. When attempts are made to look at issues, however, questions are raised without being fully explained and left in mid-air, or paternalistic solutions are suggested. Whilst other books may avoid the latter, several critical points could be developed further, e.g. by default Rostow becomes the main explanation of development.

The third cluster (of six books) is moving towards some of the concerns of radical geography and also attempting generally to be aware of ethnocentric bias. They begin to face up to the colonial legacy and to consider viewpoints other than white European ones. These are the books that teachers must be encouraged to buy, whilst remembering that: 'A major task facing British geographers must be to replace the textbooks which, having been found wanting, can only be rewritten by responsible geographers. These books come from within the discipline, and should be rejected by its practitioners themselves . . . (18)

Conclusions

By taking the case of a particular subject and analysing its contribution to the 'violence of knowledge' it is possible to make specific and concrete recommendations for change. Thus:

1. It is important to consider how the 'relevance revolution' can be brought into school geography in the U.K.
2. Courses are needed for both student and practising teachers to learn how to analyse teaching materials for ethnocentric and racist bias.
3. Teachers and study groups need to make known to publishers and colleagues their praise or criticism of particular books.
4. Educational publishers in the U.K. need to develop checklists and guidelines on bias in books for the use of authors as well as their own editing.
5. Educational publishers need to commission new textbooks to rectify the deficient images described in this study.

These suggestions need to be amongst the priorities of geographers and educational publishers in the 1980s. If they are, then radical geography could make a significant contribution to the study of peace.

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This article is based on a lecture given at London University Institute of Education, on 28 April 1980, on the occasion of a book exhibition and conference entitled 'Development Education: Education for Life in a Changing World'. A slightly expanded version has been published in the *Cambridge Journal of Education*, Vol. II, No. 1, Lent Term 1981.

Continuation of Editorial and Notes on Authors.

From editorial, p.109

In Barbara Ward's words:

'No problem is insoluble . . . save humanity itself. Can it reach in time the vision of joint survival? Can its inescapable physical interdependence — the chief new insight of our century — induce that vision? We do not know. We have the duty to hope.' (2)

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1. From 'Teaching as a Subversive Activity' by Neil Postman and Charles Weingartner, Delacorte Press, USA 1969.
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Willy Brandt was Chancellor of West Germany from 1969-74 and won the Nobel Peace Prize in 1971. In 1977 he became chairman of an 'Independent Commission on International Development Issues' which consisted of eighteen members. They were all people of high standing in their own countries and a majority were from the southern hemisphere. A summit of world leaders to discuss the 'Brandt Report' is planned for later this year.

Michael Smith is author of 'The Underground and Education', Methuen 1977. He is at present Head of the School of Liberal Studies at Kingston Polytechnic in London.

Dave Hicks is director of the Centre for Peace Studies at St Martin's College, Lancaster. He is at present working with Simon Fisher of the World Studies Project on a curriculum project: 'World Studies for pupils aged 8-13.' Previously he was Education Officer for the Minority Rights Group.

Daniel McQuade is at present working to extend the project he describes in his article. In particular the aim is to interest the State (mainly Protestant) schools, as most schools so far involved are Catholic. He is based at St Joseph's College of Education in Belfast.

Watching The World Go By

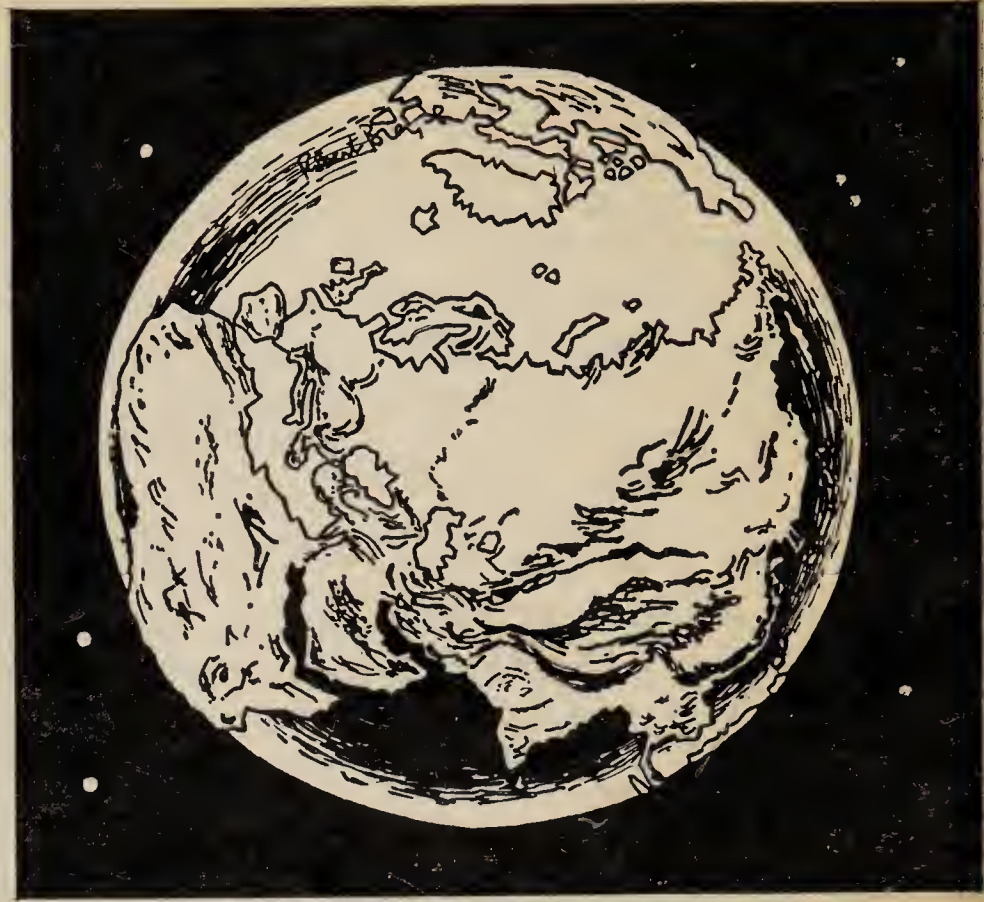
Virginia Nightingale and Barry Troyna, UK

Introduction

Young people's knowledge and impressions of other countries and their nationals derive from a variety of sources of which the media must be regarded as particularly important. The way other countries are represented in the press and on television and radio will help to define the child's expectations of the reality of life in those countries. Moreover, the heavy consumption of television amongst the young, especially of those between 12 and 14, serves to underline the point that images conveyed in TV news, documentary and light entertainment programmes are likely to exert a profound and lasting impression on how young people come to perceive and interpret what life is like outside Britain. Nor need these images have a 'direct' influence on the young audience; on the contrary, it is often the information derived from the media which provides the basis for family, school and peer discussions about foreign countries and foreigners. It therefore follows that false or distorted material on TV may have the effect of generating and perpetuating at best stereotypical, at worse ethnocentric and racist 'pictures of the world'. So, whilst not wishing to diminish the importance of other socialising agencies, it is evident that the role of the media in the development and maintenance of these interpretations must be considered closely.

For the past twelve months, the Centre for Mass Communication Research at Leicester University has been participating in a four nation study designed to elucidate more precisely what part television plays in this process. One hundred and twenty young people, aged between 12 and 15, have been interviewed in selected schools in the Midlands and North East of England. The interviews covered a range of issues relating to the central research questions.

To begin with, we asked pupils which countries other than Britain they had heard



of. The five most frequently mentioned countries were, on the whole, fairly predictable — the USA, Russia, France, Germany and Australia — i.e. the two 'Superpowers' and three countries which are culturally or geographically proximate to Britain. These in turn, were followed by countries whose 'proximity' to Britain became progressively more tenuous. So, 'Other European (non Communist)', 'Other European (Communist)', African, Middle East and South American countries served to complete the top ten choices of these pupils. However, while it is useful to point out the range of countries spontaneously mentioned by them, it is also important to bear in mind that the vast majority had limited their choice to one or more of the top five. The following discussion will therefore focus on the pupils' attitudes towards these five.

In looking at the imagery (i.e. ideas, phrases and concepts) the young people used to describe these countries we noticed that different types of description were invoked when discussing what they had classified as 'good' or 'bad' countries. The structured the discussion of 'good' countries

around either the reasons they felt they would enjoy visiting them, around similarities to their own country, or around their own familiarity with a particular country. The emphasis then, was on holiday potential or cultural familiarity, with some overlap between these. On the other hand, the discussion of 'bad' countries centred on political differences and the threat or experience of war. For 'good' countries, the relative advantages and disadvantages of the life style was a prime consideration, for 'bad' countries reference was repeatedly made to governments, the State, the political system or to safety. It is instructive to look more closely at these different characterisations.

'Good' countries

The USA was described as 'good' principally because it was the setting for Disneyland and film stars. For example, Joanne was attracted to the USA partly because 'It's a big country; I'd like to visit Disneyland. I remember watching Jasper Carrot's visit to the USA. It's not a very serious country; everyone's happy.' In fact, imagery inspired by the entertainment media was firmly embedded in almost all descriptions of the USA. In lieu of other experiences, the entertainment media introduced and familiarised a life style little different to that in Britain, except that it was seen as more glamorous, exciting and, at times, dangerous. Because the information about the USA was background to the excitement of a plot, it was 'accepted' rather than examined or consciously thought about.

The predominant themes associated with the USA included both excitement and danger. The similarity to the mood of entertainment crime series seems more than coincidental, especially as the 'danger' was rarely considered bad enough to modify 'good' evaluations. Paul quoted 'Kojak' and 'Starsky and Hutch' as the sources of his description of the USA — although traces of 'Dallas' are also obvious: 'It's big and has lots of States — 51 of them. Texas is the largest. They drive big, fast cars and use too much petrol. Texans wear Ten Gallon hats; they're OK. There are lots of police and private eyes in TV programmes.'

Familiarity with France, however, showed



few traces of media influence; instead it was based on either visits the pupils or their close relatives had made, or on language or customs gleaned from school lessons. Kate said she would like to live in France because she 'like(s) their schools better' and because she 'learn(s) a lot about France' from school, while Margaret said that she was attracted to France because 'my cousin has visited France. She said they have big markets and the food is different.'

Awareness of Australia and the styles of life there were more diffusely spread over a number of social experiences. Where 'cultural information' was discussed, it was based mainly on information from friends and relatives. In addition, school projects, TV documentaries and books provided the pupils with information about wildlife in Australia — an important component of their overall knowledge of the country. Thus, Andy had found out about Australia from some relatives over there and from doing a project about it in his junior school. He felt the most significant characteristic of Australia was 'the size — it's much bigger than Britain. It has some population and some deserts. There are more beaches and it often rains at night. I'm going to visit there soon to see my relations.'

To summarize, we can see that the basis for the young people's positive evaluations of these countries was generally apolitical and derived from a variety of sources of which personal experience (direct and indirect) and the entertainment media figure most prominently.

'Bad' countries

When it came to the 'bad' countries, quite a different style of description was used — it was predominantly political. Some pupils placed greater stress on war and the dangers of war, while others concentrated on the political systems and whether they would be free to speak their minds or take holidays abroad when they felt like it. Put simply, their concerns were with safety and freedom.

Descriptions of Germany included apolitical 'good' imagery as well as 'bad' imagery. The former was related to school and holiday experiences, the latter to the war. Some children attempted to integrate aspects of both images but usually one or other dominated, and either war or current information was ignored. The difficulty in reconciling information from two 'worlds' — the 'worlds' of 1939-1945, and the present day — appeared to result in ambivalent or apprehensive feelings towards Germany.

Germany also presented a complicated picture as far as the media's contribution to the young people's impressions were concerned. There was a certain vagueness about the sources of war-related information; some mentioned war films, others referred to family discussions. The media component was entirely 'entertainment', yet, in sharp contrast to the 'entertainment' image of the USA, was completely negative. One reason for this is that in war films, Germany and its people are central to the plot and demand consideration, not only in terms of their setting but as characterisations also. Compared to the widespread availability of archaic 'foe' images in the media, little current information was recounted. Moreover, it was also noticed that media derived war imagery seemed to link Germany and Russia together in the pupils' minds to the extent that whilst they feared Russia as the most likely protagonist in any future war involving Britain, they played 'war games' which featured Germany as the enemy. According to Ben, children feel 'a streak of hatred towards Germany because of the war'. Also, some current media coverage of Germany has focussed on war issues to which the children appeared to have some difficulty attaching a 'time' perspective. Jane claimed that she would not like to live in

Germany because 'they still have concentration camps there — I saw it on television'. Some descriptions also revealed a reliance on advertisements for information; for example, Geoff described Germany in the following terms: 'Germany started both the last wars. They drink beer a lot. Germans are the same as us, but they might be more stern.' He imagined a German as someone with a small moustache like Hitler, drinking beer. Mike also said that his information about Germany was 'mainly about the wars'. He explained that although 'we killed a lot of Germans in the war, West Germany is a nice country now — there's a lot of industry there and their football teams are good. It's quietened down since the war.'

Interestingly, very few children distinguished between West and East Germany, but those that did were invariably more positive towards the West. Tony, for instance, explained the difference between people from West and East Germany as 'the Westerners are homely but nervous — the Easterners, stern and harsh.' He had deduced this from a film about the Berlin Wall. Uncertainty about the divisions of Germany and its relation to Russia helped to reinforce the perceived appropriateness of war imagery for both countries. Roger mentioned that he 'keep(s)' hearing bad reports about Germany. It's involved with Russia in some way — something to do with revolutions and arguments about Government.' He said he would not like to live in either because 'they are always having democratic arguments.' Russia and Germany were also linked by the issue of world domination.

The war imagery about Russia was heavily reliant on its current expansionist tendencies. According to Robert, Russia had become 'a great big world power by building up and taking over small countries. It's bad because it's building up and won't let people in or out. It's taking over Afghanistan.' Mary stressed the apparent dangers which Russia posed both for its own and other people 'It's all war in Russia really — atom bombs and things. They are violent on other people. It's bad in society because it's warlike.' She claimed to have derived this information from the news.

'Political' descriptions of Russia ranged from simple statements such as 'it's communist' (though few could describe or explain what this term meant) to extremely colourful theories of state domination. Peter described Russia as a 'secret country — sort of a slave race. They're interested in defence and ruling the world. All communists are a slave race, they think more of ruling the world than of eating.' Ian said he would not like to live in Russia because 'it's so strict that you get arrested for criticising the Government. The people are hypnotised and made to believe that what the Government says and does is right.' As we can see, most of the information about the political system in Russia was grouped around the issues of freedom of speech and movement — issues which are also prominent in the media's

coverage of Russia.

Source of information

The children were also asked directly to indicate the sources they drew on for information about countries they mentioned, and to tell us which countries they would choose to live in (or not) and why. Table 1 records the media sources for countries the children had sufficiently strong reactions to, to consider living in them or not. In the light of these choices the differential presentation of the five countries in specific media contexts was most significant. Our concern here then is not with the truth or falsity of these impressions but with the interplay between TV entertainment, news and documentary programmes in raising the issues around which the pupils grouped their ideas.

TABLE 1

Countries the pupils considered living in or not, and the extent to which media sources were claimed to account for their choice

	'Good to live in'			'Bad to live in'			Total number of Pupils
	SOURCE			SOURCE			
	Entertain- ment media	News media	Non- media	Entertain- ment media	News media	Non- media	
USA	35	12	9	2	7	0	65
FRANCE	0	1	36	0	0	0	37
AUSTRALIA	6	3	24	0	3	1	37
GERMANY	1	1	14	4	4	8	32
RUSSIA	0	1	0	3	48	9	61

The contrasts between the availability of differing programme types and the children's perceptions of other countries is best exemplified by the imagery used to describe the USA. Table 1 shows that the entertainment media were very influential in making them feel they would like to live in the USA and we have already shown that information from this source was firmly embedded in descriptions of this country. On the other hand, information which they had derived from news and documentary programmes prompted both positive and negative responses — the

resulting descriptions being more critical, even if the pupils eventually decided that the country was still 'good'. For example, Philip commented that the USA is 'in the news a lot at present. It's richer than England and President Carter rules it; it's run quite well. It used to be very good but it's getting involved in wars now.' John decided that 'it's good — I like it in spite of its provocation of Russia'. Les also worried because whilst the USA was 'good — well, mediocre — up till now' it was 'going towards the bad quickly by causing trouble with Russia.' It is obvious

then that their interpretation of news coverage of the USA was modified by recognition of the country as an ally.

Negative evaluations of the USA also stemmed from documentaries which dealt principally with violence — seen by the pupils as a distinguishing characteristic of the country. Rachel said that she didn't like the USA because 'there's too much violence, it gives me an uneasy feeling' and Chris claimed that the USA was 'very violent' and that he had recently seen a 'TV documentary which showed that nearly everyone has a gun'. It appears therefore that documentaries which stress such aspects of American social life, and news items which highlight current international dramas do sometimes present the negative side of America. These 'bad' aspects are, in turn, noted by many young people and tend to modify the glamorous image of the entertainment world. The important point however is that the USA is the only country for which a glamorous entertainment counterfoil to the 'critical' news/documentary approach is available.

In contrast, the pupils' principal contact with Russia was via the news media, and for Germany also there was little present day coverage to counteract the archaic 'enemy' imagery. But, these two countries were not the only ones described in negative ways. Most 'current affairs' countries, though referred to by a comparatively small number of pupils, were also seen as 'bad', and for the same reasons as Germany and Russia. Cambodia, Iran, Rhodesia and Afghanistan, amongst others, were regarded as 'unsafe' because of wars, famines or natural disasters, or politically 'bad' because of civil unrest, revolution or guerilla fighting. It goes without saying that these impressions derived from what the pupils had heard or read about these countries in news contexts. Importantly, then, the absence of news-related information was often cited as the basis for positive appraisals of other countries. Elaine, for instance, believed that Australia would be a good place to live because 'it's not doing things wrong in Government — I don't hear about it in the news.'

Conclusion

This research has clearly shown that the portrayal of other countries and their people in the differing media contexts available plays a large part in young people's attitudes towards those countries. Entertainment programmes, particularly those produced in other countries, are clearly conducive to positive feelings towards those countries. In sharp contrast, the news media tend to generate at best critical, but often completely negative feelings towards the countries they feature. This is obviously an artefact of the very situations which bring the country to public attention and make it newsworthy. The unavailability of alternative programming, however, perpetuates the negative impressions necessarily inherent in news reporting. We would therefore suggest that some consideration be given to the provision of programming which would not only offer an alternative to the 'critical' news/documentary orientation, but which would also encourage more sophisticated integration of conflicting information about other countries. The need to present Germany, Russia and 'current affairs' countries in more diverse media contexts and roles seems essential.

Until recently both authors worked at the Centre for Mass Communication Research, Leicester University. Barry Troyna, who has written various articles on race relations, youth culture and the media is now Research Associate on the Education and Ethnicity programme at the SSRC Research Unit on Ethnic Relations at Aston University. Virginia Nightingale, who supervised the British phase of the study reported in this article, is now working in Sydney, Australia.

Perceptions of Conflict and its resolution:- some reflections on the findings of a small-scale project in Northern Ireland

Daniel McQuade, Northern Ireland

Introduction

Since 1972, the Quaker Community in New York, USA, have been actively involved in an attempt to reduce community conflict. An essential component of their project centres around the schools and has had astonishingly successful results, not only in New York but throughout the nation, in reducing conflict within the schools and the community. The project is called 'The Childrens Creative Response to Conflict Programme' (CCRC). During the past three academic years a number of primary school teachers in Northern Ireland have been using, with some success, most of the activities and exercises of the programme. The decision to use these materials in classrooms in Northern Ireland was arrived at after some discussion about the category of Peace Education that might be most appropriate for Northern Ireland school children. The materials of the CCRC project do not have a heavy cognitive content; they fit easily into the daily curricular tasks of the primary school and basically aim at the analysis, evaluation and change of values and attitudes that children have in relation to themselves, others and their community. It was felt that use of the materials, together with others, might result in the formation in children of positive social values and attitudes that in turn might be more conducive to a 'peaceful' society in Northern Ireland.

The Children's Creative Response to Conflict Programme

The CCRC programme was thus developed from the early activities of the Quaker Project on Community Conflict (QPCC) which was inaugurated with the specific goals (1) of developing a sense of community in which children desire and are capable of open com-



munication; (2) of helping children to gain insights into the nature of human feelings and to share their own feelings openly and (3) of exploring with each child the uniquely personal manner in which he or she can respond to problems and begin to prevent or solve conflicts. Recently the CCRC project has joined ranks with the Fellowship of Reconciliation (FOR) organisation.

The overall aim of the QPCC is basically not to abolish conflict but 'to enable children to deal with it creatively over a period of time and to direct it into constructive channels.' In striving to attain this aim various theories, techniques and activities have been

developed and designed by the CCRC team over the past six years or more with the purpose of establishing a co-operative and trusting classroom environment in which children might explore and learn creative responses to potential or real conflicts. The central themes of the pupil activities are:

- (a) Co-operation — the establishment of a dynamic of community within the classroom;
- (b) Communication — the attainment of better understanding through careful listening and speaking;
- (c) Affirmation — the formation of positive images of self and others;
- (d) Conflict resolution — the search for and use of creative approaches to conflict.

The teachers in Northern Ireland who used the CCRC programme did not use all the various activities outlined in the CCRC handbook but selected and used only those activities that they considered might best suit the children whom they taught.

The Use and Evaluation of the CCRC Materials

During the academic year 1978/79 three teachers used the materials in primary schools situated in the most 'troubled' and socially deprived areas of Belfast. Ten teachers in various locations in Northern Ireland used the materials in their schools during the following year. The use of materials has been further extended during the present academic year. The evaluation that follows is based upon a selection from the various oral and written reports on the use of the materials by the participant teachers that were presented to me.

(a) Co-operative Activities

Most of the teachers reported finding that all the activities selected by them were most effective in promoting co-operative attitudes amongst the children in their classrooms. It was generally agreed that the group drawing (art) exercises elicited the best and most interesting responses from the various classroom groups. Teachers found the group blackboard drawing of the school and its neighbourhood to be a most successful and

appropriate exercise in co-operation. One of the teachers writing about this activity commented that the brighter children in her class launched into their contribution to the drawing with great confidence while the less confident children added the minor details. She further comments:

'I was rather interested in the glimpse which I caught of various personality traits hitherto undetected in the 'normal' classroom activities. For example, one extremely introverted child painstakingly added flowers, swings and trees which do not exist within the school environment. This was a trend which I noted on many occasions — possibly wishful thinking by children from such a deprived area. Some girls insisted on adding beautiful horizons and items of natural beauty which were obviously means of brightening up their rather dull and dismal environment. The children obviously added items, which they cared most about, to the drawing first of all and then finally those of least importance. Strangely enough the school always was almost last to appear in the picture.'

Undoubtedly, such responses to these exercises give the teacher some insight into the pupil's image of his neighbourhood environment, real and imaginary.

(b) Communication Activities

Generally the teachers agreed that the success and popularity of the communication exercises they selected with their pupils justified their use in terms of the rationale of the CCRC Handbook, viz:

'Conflict and violence occur frequently when there is lack of communication'.

The Telephone Game, which consists of a telephone message being passed from pupil to pupil, was considered by the teachers to be the most popular and successful activity in this section. One teacher comments:

'This was quite a useful activity as it led to discussion about rumours and the importance of listening and communicating properly in order to learn how to assess and combat them.'

(c) Affirmation Activities

The teachers favoured group affirmation exer

cises in preference to individual based activities. One teacher describes what he considered the best form of group affirmation activity in these terms:

The method I found useful for the children was one whereby each child wrote his name at the top of a page and then passed it on to someone else who in turn wrote something 'nice' about the person. The idea was that everyone in the classroom had to write a positive statement. What was surprising was the willingness of the children to write about each other. Indeed those children who lacked charisma were very pleased to see that they were so highly thought of by their peers. In the main the children's appraisals appeared to be somewhat superficial, e.g. 'I like John because he wears nice clothes' or 'I like Josephine because she is funny'. I suppose I was looking for a deeper realisation of personal values but this requires more commitment on the part of the teacher to include these activities over a longer period with the children. I think however, that the exercise was successful and the activities very worthwhile.'

It was generally agreed by the teachers that only prolonged use of the affirmation activities would produce more tangible and lasting outcomes. They further believed that the activities generally achieved their aim of helping individual pupils to form positive images of themselves and others. No attempt was made to formulate images of others on a sectarian basis e.g. Catholic pupils were not asked to formulate stereotyped images of Protestant children or vice-versa. Stereotyped sectarian images, values and attitudes of adults and children in Northern Ireland have been adequately investigated by others.

(d) Conflict Resolution Activities

The goals of the teachers in relation to the use of the Conflict Resolution Activities were essentially those of the CCRC programme, viz:

- (1) the acquisition of an awareness of the complexities of conflict;
- (2) the exploration and investigation of alternatives in conflict situations and
- (3) the choice of most appropriate alternatives for action. The teachers felt that the activities selected and used by them were

very effective in the attainment of these goals.

One teacher writes:

'The exercises for the promotion of conflict resolution proved extremely constructive. I discovered that children in the nine to ten age group had little difficulty in acquiring an awareness of the complexities of conflict. I used skits and puppets for our activities so that the children had no difficulty in observing complex situations. The second step of explanation and investigation into alternatives was extremely constructive e.g. personal conflict stories. Discussion revealed that the most common situations of conflict were the choice of television programmes, the sharing of toys, the choice of holiday and household chores. We discovered that almost all of these conflicts were solved by the intervention of a third. One was solved by a discussion which was held to decide who was best at housework and who was best at shopping. In the end the children all agreed that discussion was the only effective way to resolve conflict. In the case of holiday choice the conflict was resolved by a vote which was seen by the children to be the real democratic form of solution.

One particularly bright child revealed quite a vicious trait in her personal conflict — her solution was to slap her opponent on the face. Discussion of her conflict situation indicated that none of the other children agreed with her and some quite openly discussed the uselessness of violence in any conflict including political conflict. Discussion and 'voting' were offered by the children as the best means of resolving conflict.'

Another interesting facet of conflict was noted by the same teacher during classroom sessions in the use of skits, mime and puppets.

She comments:

'It was interesting to observe that, although the group as a whole had rejected violence as ineffective, "violence" continually reappeared in their mime, skits and puppet play — an indication, possibly, of the level of conflict in their experience and thus a clear pointer to the necessity for an effective programme of conflict resolution.'

Another teacher commented on how the use of conflict skits not only heightened pupils' awareness of the nature of conflict but also his own.

'I found that the role of adult arbiter was one which was based more on autonomy than justice or conflict resolution. The solution giver made decisions and expected obedience. This might perhaps reflect the children's inability to search for a diplomatic solution or it might be taken from their own experiences in the home where there might be a certain amount of reluctance on the parents' part to listen to the children's conflicts and parental decisions are made on the pragmatic basis of "peace at any price". When the problems of conflict were discussed the children seemed to realise that successful resolution could only be achieved through a balanced and fair judgement based on the common good of the group.'

This same teacher was equally enthusiastic about the 'Role Reversal' exercise and he claimed that it afforded the children the opportunity of experiencing the feelings of others, for example being bullied, laughed at and excluded from a group. Of the role-playing activities in general he found that the children were able to focus well on conflict situations of a personal nature. He felt that such activities made children more objective in their approach to conflict situations generally. He gives a rather interesting example:

'One boy in the class was eager to relive an earlier confrontation he had with me at the beginning of the term. We "replayed" the situation and he was later able to give an amended version of how he might have reacted and avoided conflict.'

A third teacher commented that personal conflict stories are equally illustrative of how environmental factors colour a child's perception of the nature of conflict. She states:

'Because of the ghetto type environment to which these children belong, conflict situations are an everyday occurrence. While children from a more affluent neighbourhood may also experience a certain degree of personal conflict, the nature of that conflict must obviously differ. From the group chosen to write the personal conflict stories none of the

children found the topic either far removed from their experience or too abstract. On the contrary the children reacted immediately unprompted by any previous discussion or forced weeding out of ideas. It was noticeable that those children who spend after school hours in neighbourhood gang type activities in the streets, wrote about personal conflict situations where physical and verbal fighting occurred. The minority group of children who have stable home backgrounds tended to think of conflict situations as those in which an accidental happening spelt trouble with parents e.g. one story concerns a minor conflict situation experienced by a child when during a game of hide and seek a towel is accidentally ripped from the rail.'

The teachers generally expressed the view that the CCRC activities used by them very effectively led children to discover and explore for themselves their own and other individuals' motives in conflict situations and thus gave them a deeper insight into conflict and a greater degree of flexibility in their response to real and potential conflict situations.

Conclusion

The above evaluation of the CCRC approach is based upon the impressions of the teachers using it. Amongst their many agreed value impressions of the materials were: (1) that the approach is not peculiar to the American culture but has a potential world-wide application and (2) that there was a need to emphasise that constant use of the exercises and activities throughout the school year was essential and that teachers should not expect an immediate 'payoff' for their pupils in terms of internalised values.

It may, indeed, be argued that the values, images and attitudes that the exercises elicit or form may be confined to the context of the actual periods of classroom activities. One teacher remarked that in the early weeks of the project certain individual girls who had been very co-operative during various co-operation exercises often returned to their old competitive and domineering behaviour after the activities were completed. However, pupil awareness of the need for co-operation in school and elsewhere, the teacher be-

lieved, was a useful means of controlling such 'deviant' pupils.

Another teacher emphasised the need for teachers to be fully committed to the aims of the programme and to internalise the values inherent in the programme. Indeed perhaps one way of ensuring that the pupils internalise the values of the programme might be to incorporate the activities into the curriculum in a less conscious manner; they might perhaps become part of the values inherent in the 'hidden curriculum' by becoming part of a daily ritualised classroom routine. Some of the CCRC activities might be so modified to fit this perspective.

The use of the CCRC materials was not consciously directed at the goal of cultural renewal, development, integration or change in Northern Ireland. As the concern was mainly with peace education, the materials and exercises were directed towards the development of instrumental and terminal values related to conflict resolution. It was hoped that through the clarification of each individual pupils' personal values and through the development within the pupils of positive creative responses to conflict and co-operative communal living, the terminal values of personal and social awareness might be reached by the pupils. Undoubtedly, in the case of many pupils, such hopes were justified.

For Note see p.125

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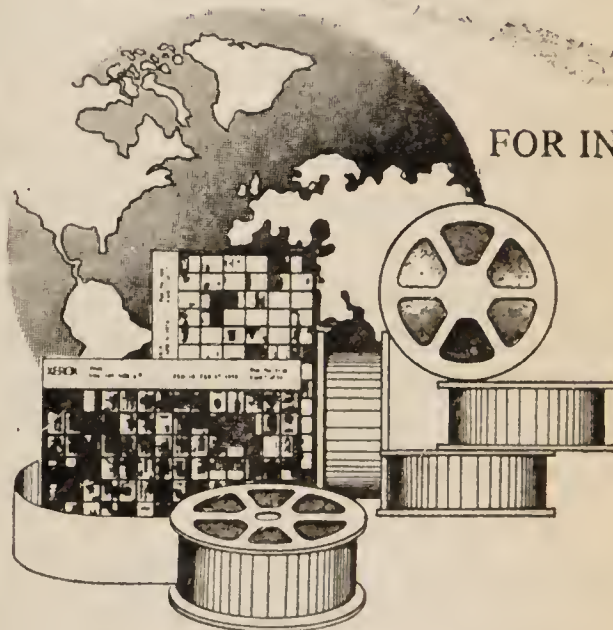
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Book Reviews

'Energy Unbound: the story of Wennington School' **Barnes, Kenneth C.**

William Sessions Limited, York, England, 1980. £5.00

It is a privilege and also a responsibility to introduce this book to what should be a large public because within its covers lies the story of an artistic creation in education. There is hardly a dull moment in it, which is not surprising, for neither the school nor its Founder-Headmaster could ever be accused of dullness. Conversely, as its title suggests, Wennington School during the thirty-five years of its existence helped to unleash constructively the energies of hundreds of boys and girls and tackled the single most important task of contemporary pedagogy, namely how to provide a spiritual dimension, scientifically respectable and psychologically valid, for young people growing up in a post-nuclear world. Indeed this was the problem that the Progressive School Movement of the 1930's had failed to solve whatever its other indubitable merits and achievements. 'Mere progressiveness gives no sense of direction, only an illusion of it.' (p.59)

Wennington School, never larger than 125 pupils, was certainly an educational studio and laboratory in which there was fostered a way of life that derived from Christianity, Quakerism and the thought of John Macmurray, from the example of Bedales School and the ideas of Ivan Illich on 'convivial' as opposed to 'Manipulative' schooling: its life-blood was the personalities of Kenneth and Frances Barnes and their ever-changing band of enthusiastic, skilled and eccentric colleagues. The venture started in 1940 with little but the virtually rent-free Scots Baronial Gothic mansion of Wennington Hall as a material asset; five years later it was able to move into permanent premises at Ingmanthorpe Hall, Wetherby where over the years it acquired many essential pieces of educational equipment.

In his lucid account of the fortunes of the school, the author deals with all the main educational problems, for example, Religion and Freedom (Ch. XIV). What did we do about sex? (CH XV), The Unusual Ones — a moving chapter (XVI) on the 'problem children'.

Kenneth Barnes does not support the 'argument for letting children find things out by themselves. The idea that children have 'got it in them', and simply have to be given freedom for it to 'come out' is an idea that blinds the adult to his responsibilities. These children were in constant reciprocity with hardworking adults (and some lazy and irresponsible adults! These conditions provoked insight through a 'dialogue' that was no less effective for being almost unconscious.' (p43)

He insists

'If the school has done anything outstanding or new, it has been related to a religious awareness and has had to stand the tests this has de-

manded. This has been our ultimate authority. The more we find external authority inadequate and the more we have to change its form and its impact on us, the more we need to develop an inner authority, and by inner I mean not merely within the individual, but inner to the community as a whole, holding it together in continuous discovery.' (p.136)

The reality of such an experience is well illustrated in the following anecdote:-

'many years ago when attending a social event at a large Yorkshire day school, I was introduced to Lady Wheeler, wife of Sir Mortimer, as the headmaster of Wennington School. "Oh" she said, "isn't that the school where they do what they like?" It was one of the rare occasions when I had the right riposte. "No," I said, "it's the school where they like what they do.'

Chapter XVII is entitled 'The Shadow and the Thief' and has some wise hints about the role of evil in education.

'Always the devil is thought of as associated with energy; always he is "going to and fro in the earth and walking up and down in it". At least partly, the problem of making friends with the devil, bringing him into our integrity, is the problem of making use of his energy. He bears a smile as well as a sneer.' (p.167)

In a final chapter headed 'Independent but not Divisive', Kenneth Barnes ponders a burning contemporary issue and places it in a generous perspective, especially as in his own case he had to pay the price of seeing the establishment he created disappear because of the very quality of its independence:

'Wennington was not divisive, either in the conduct of its community life or in its status.' (p209)

That is a proud claim, but the spirit which imbues these pages suggests that it is a justified one

JAMES L. HENDERSON

'Family, Work & Education'

Ed. Sarah Reedy and Martin Woodhead

Open University. Paperback £5.60. pp.456.

ISBN 0 340 25759 8

'Standards, Schooling and Education'

Ed. Alex Finch & Peter Scrimshaw

Open University. Paperback £5.60. pp.406

ISBN 0 340 25757 1

As one degree in sixteen is now awarded by the Open University and when the institution is as well-established as it is by now, it is a privilege to be allowed to share its teaching materials. Like all anthologies these two will not satisfy everyone: why was 'x' included and 'y' not put in? why won't people, that is others than oneself, not read whole, **big** books and allow their dinner to be pre-chewed for them? Well that is how it is, there is not much time to read the

lot and I would rather my students read an extract or two from good and provocative source material than give up because the books we tell them to read are unavailable in the library anyhow. I find it absolutely invaluable to have such a wide range of topics covered and, specialists apart, much will be gained from just browsing through the wide range. In **Family, Work & Education** the care of young children and the elderly, family relationships, sexual inequalities, experiences of work and the implications of increased — nowadays I would add 'enforced' — leisure are among the extracts. The childhood of Jomo Kenyatta and Carl Rogers are excellent examples of the sort of pieces provided. I was pleased that Willis was allowed three extracts. He is one of the first sociologists who made sense of what seemed like meaningless activity by the children to teachers but what is in fact a sensible adaptation to the life outside the school. The collection of papers and articles is intended for all interested in education and that includes parents, administrators and school governors; for the latter I would have hoped for a chapter on roof and lavatory maintenance. Both take more than their share of our worthy time.

'**Standards, Schooling & Education**' is intended for a similar sort of readership and succeeds equally well. Increasingly there are calls for more control and accountability in education and there is more to these calls than meets the eye. Different patterns of control distribute power in the educational system differently and so we immediately enter into a vital area of political debate. By themselves these sort of extracts would not do but it is better to have read a few pages by Julianne Ford than never to have heard of her. For parents agonising over their children's education, there is 'The Myth of Subject Choice' and Lawrence of 'Learning to teach' will help to understand the agony and pain of teaching. I will use both volumes with my post-graduates very happily; they will never read all we earnestly prescribe in our bibliographies and in a mere thirty-week course many of the extracts will be invaluable.

CHARLES HANNAM

Peace Prize goes to magazine

The New Internationalist, the monthly magazine concerned with overseas development, has won the first United Nations Association Media Peace Prize, sponsored by the UNA of Great Britain and Northern Ireland.

Conor Cruise O'Brien, Editor-in-Chief of 'The Observer,' handed the £1,000 prize to Dexter Tiranti, who received it on behalf of the cooperative that produces the magazine. The winning team also received a crystal trophy.

The New Internationalist was chosen from 45 nominated entries and was deemed to have 'contributed most to international harmony' during 1980.

The New Internationalist is obtainable from their publishers at 62 High Street, Wallingford, Oxford, England.

'Art: Basic for Young Children'

Lila Lasky and Rose Mukerji. Washington D.C. National Association for the Education of Young Children. 1980. pp.162. U.S. \$4.50

At a time when many schools are giving less attention to the arts because of the pressure to give additional time to reading and mathematics, it is refreshing to find a book that not only emphasizes the importance of creative self-expression through the arts but also gives a sound rationale for its inclusion in the curriculum. The authors suggest that because of the universal appeal of the arts, they should assume a central position around which other disciplines can be structured.

Lasky and Mukerji have written a book that is based not only on their knowledge of the subject but on many years of classroom experience with both children and teachers. It is filled with practical suggestions that are undergirded by theory. An experienced teacher can be reminded of knowledge acquired through the years and helped to re-examine his/her own art programme. Instructions are provided for selecting and organizing materials for drawing, painting, modelling, construction and weaving which will be helpful to beginning teachers. There are such useful suggestions as storage arrangements, appropriate housekeeping supplies, smock patterns and a design for a drying rack for painting.

Special attention is given to fostering the creativity of young children. The authors define art as 'a fundamental and distinctive way of knowing' and proceed to illustrate ways in which the arts can contribute to every facet of a child's learning. A chapter by Dr Joseph DiLeo outlines the stages of development in children's drawings and gives pictorial illustrations of them.

The authors call attention to relationships between the arts and cognitive development and the ways art activities help children develop physically, socially, emotionally and cognitively. They describe ways that children develop visual, spatial and body awareness and gain eye-hand co-ordination as they paint and model. They call attention to children's opportunities to become aware of figure-ground relationships and gain understanding of whole-part concepts. They see art as basic to the learning process. Children are able to express thought and emotions as they paint and model. The sense of accomplishment that a child gains as he works helps him develop a positive self-concept. Children are willing to engage in risk-taking behaviours when procedures for using materials are not dictated.

These authors attempt to make the arts a priority in children's education by demonstrating what can be learned through art experiences. When given space, materials and time, the arts are not only a natural medium for self-expression but also a medium for intellectual development.

RITA SWEDLOW, New York

Obituary

Harold Pratt 1907-1980

Teacher and counsellor. Chairman of the English Section of the WEF 1973-75.

One might say that both a justification of the WEF, and an embodiment of its spirit, was to be found in the life of Harold Pratt. He was charged with a too great humility to be a publicist and his personality flowered in his work and home. But through the Fellowship people outside his professional orbit were able to meet him, and through it he expressed his attitude more widely.

Born in Weybridge, Surrey in 1907, and having left school at the age of 16, Harold moved with his family to Thame, near Oxford, and got a job in a bank. By 1929 he was an undergraduate at St Catherine's, studying history and economics, and followed this with an education diploma. He obtained a teaching job shortly afterwards, and, in 1935, upon marrying Peggy Richards, was appointed to Wirral Grammar School, near Liverpool.

The county council dismissed him, along with other pacifists, in 1940, and the most vital decade in his life began. Firstly he joined the new-founded independent community-school at Wennington Hall — Kenneth Barnes' account of which is reviewed by James Henderson in this issue. Wennington, in those days, offered keep for a family and paid seven shillings and sixpence a week (i.e. under £20 a year) to the adult workers. Such wages were typical of the free schools, as at Summerhill too, and certainly query the trade union rationale. Secondly, in 1941 Harold and his family joined Peggy Barclay in Epsom, and with her he built up a new Sherwood, an independent day-and-boarding coeducational school.

During the rest of the 1940s Harold was in close touch with George Lyward, a frequent visitor, and with J. G. Bennett ('Concerning Subud', 1958) whose work complemented, 'like the two halves of an apple', the psychological contents and methods of Gurdjieff. Lasting humanitarian ideals were forged in Harold, not without great humour and insight, in the hard experience of an educator and war resister.

By 1950 it had become financially impossible for Sherwood to continue. Harold moved back to the local authority system as housemaster and head of social studies at Raynes Park comprehensive school in Surrey. He remained for 25 years, being asked to stay on as counsellor after official retirement age. It is a moot point whether or not his best work was done here in his maturity, or in the vigour of his life and searching at Sherwood.

Harold attended the international WEF conference in Scotland in 1972 and the next year became a meticulous chairman of the ENEF. He had contributed to The New Era each year in 1972, 1973 and 1974, and

was instrumental in bringing out the special issue of the English Section in July/August 1943.

Upon his death a Memorial was held at Raynes Park, in May 1980, four years after he had left for Lancashire. Let his colleagues speak:

From Jim Forrest: 'he breathed life into our brains and compassion into our outlooks on our pupils; he helped turn many of us into teachers with sympathy and understanding for others. . . .'

From David Giles, who became headmaster during Harold's tenure: 'Although I have not seen him for quite a long time, he will be firm in my memory for ever. I can well recall his very warm welcome upon my appointment . . . and the support in so many of the policies we thrashed out together. He was enormously influential in the school and revered by so many of the boys even whether they agreed with him or not — indeed part of Harold's fascination was the way he wanted to prompt disagreement in order to generate discussion and thought. He was utterly selfless and self effacing . . . His work as a housemaster was a joy to watch . . . In many ways it was Harold's serenity and tranquility that I shall remember him most for — a man of peace, goodness and tolerance.'

And Harold himself wrote in one of his last letters: 'If there is meaning in the scheme of things entire it must include the inevitability of conflict at all levels. Most of the time I really want to run away from that . . . On the one hand life is so utterly complex, on the other, so wonderfully simple — the sky, the birds, the flowers and the loving hearts of people when they are not frightened.'

ANTONY WEAVER

'Having Been Touched . . .'

Report of the US Section annual meeting held at the Sheraton Hotel, Boston, 6 and 7 March 1981, in conjunction with the National Council for Social Studies.

COMMONALITY . . . a deep sense of sharing permeated the conference. Purpose, direction, unity emerged in strong bonds of fellowship.

On the closing day, one member spontaneously joined a gathering of colleagues who had met by chance in the hotel lobby. The group decided to have lunch together, and then continued their discussion spending the entire afternoon as an extended post-conference conversation. Later, the same person wrote to the other members of the group:

I feel as if I touched upon the richest of human experiences during our time together yesterday. Such an encounter as ours is rare, I believe. I want to cherish it and nurture it . . . coming together for lunch . . . talking more than eating . . . laughing sharing, feeling close . . . dropping the masks . . . feeling free . . . playing with ideas . . . taking great

joy in each other and amazingly discovering that same joy welled up deep within ourselves . . . being children but sharing our most mature and passionately felt concerns . . .

This retrospective celebration describes in microcosm the spirit underlying the conference from the beginning . . . starting at the 'open door' of Ed and Hertha Klugman's home on Thursday evening. Some 55 WEFers — from Michigan, Illinois, New Jersey, New York, Connecticut, and Massachusetts — gathered at the Klugmans, where warm hospitality prevailed. Ample and delicious food, humor, sharing of WEF news and anecdotes sparked a mood for ongoing dialogue. Reacquaintance and the welcoming of new people were most graciously attended to by Lucile Lindberg and Marion Brown. Unfortunately, because of obligations elsewhere, President Nasrine Adibe was unable to be with us.

'Global Education in an Essential Curriculum' was the theme of the Friday morning program, chaired by Professor Klugman of Wheelock College.

Judith McLaughlin, Executive Director of the National Academy of Education, described how the Academy, is seeking to define for American schools (grades 6-12) 'An Education of Value', focusing on essential values and essential curriculum.

How should global perspectives be sought within the curriculum? 'Pervasively', insisted Jan Tucker, Professor of Education at Florida International University and Director of its Global Awareness Program. He suggested that we need to work for the promotion of education in world relations among the public at large as well as in teacher training programs. We need, too, to develop pertinent curriculum materials for all levels of instruction.

Respondents included: 1) Henry Hicks, 1979 President of the Massachusetts Council for the Social Studies (He warned against "bandwagon" promotion of global education as a separate add-on to already cluttered curricula and proposed rather that global perspectives be developed as a way of thinking . . . in many courses at all levels); 2) Frank Stone, Professor of International Education, University of Connecticut (and President-Elect of the WEF American Section); and 3) Nancy Wyner, President of the Massachusetts Council for the Social Studies and Associate Professor of Wheelock College. Each affirmed the essential role of global education, citing good practices now underway but stressing the need to improve the quality and broaden the range of curriculum toward global perspectives.

The phenomenon of commonality — this time among the children of the world — again came forth in the Friday afternoon sessions, centered on children's art and literature.

Using slides from a personal collection gathered over past decades, Al Hurwitz, First Vice-President of the International Society for Education Through Art, demonstrated effects of cultural and pedagogical context on the visual expression of children and adolescents. Hurwitz has worked with nine-and twelve-year-olds in a number of contrasting cultural settings, re-

telling the myth of Noah and the Ark (often through an interpreter) and then asking the children to produce an illustration of the myth in media of their choice. Examples were taken from the following groups: Australian aborigines, Maori and Pakehas from New Zealand, Gypsies from rural Hungary, Koreans, Bedouin from the Negebev in Israel, Barbouda, and rural, suburban and urban groups from Nairobi, Kenya.

Irenemarie Cullinane, Children's Literature Specialist of the Boston Public Library, chaired the discussion of 'Children's Literature — Bridge to Crosscultural Understanding'. Featured was an exhibit 'Children's Books International', including books from forty countries from very dissimilar parts of the world. As each book was highlighted and examined, reflections of universality were to be seen through the vivid illustrations . . . adventure, shadows of eeriness, fantasy, hilarity . . . all having common appeal in eliciting response from children, regardless of culture or geographic boundaries. Watching and listening, we recognized that characteristic peculiar to particular cultures are indeed reflected in children's creative work but just as readily observed are common threads of **human** characteristics.

On Saturday morning Lucile Lindberg, Professor of Education at Queens College of the City University of New York, introduced the concluding clinic, titled 'Resources for Global Education: Bringing the Pieces Together; Bringing the World to Our Classrooms'. Professor Howard Hirt of Framingham State College moderated the discussion, in which a dozen speakers informed about their organizations and provided helpful handouts and program possibilities.

We came forth from the maze of these enriching experiences provided by the WEF Conference feeling empowered, better able to contribute as a result of our own enlarged, more subtle understandings. As we return to our work, we feel we have forged new networks of activism and professional commitment. Having touched, we want to touch in return. Wedded is knowledge of the concrete with the will to contribute 'some little good'.

MONROE D. COHEN

New Era associate editor.

Lesley College, Cambridge Ma.

Refugees in Africa

There are now over 5 million refugees in Africa alone. This situation is producing enormous problems for the countries receiving the refugees, and for the UN High Commission on Refugees and other agencies attempting to help. It is of course also producing untold misery for the refugees themselves.

Two well-illustrated pamphlets describing the situation and offering suggestions for action are available free from: Ruth Gillett, Quaker House, 13 Avenue du Mervelet, CH-1209, Geneva, Switzerland.

The Perspective of The World Education Fellowship

The World Education Fellowship, from its earliest days as the New Education Fellowship, has concentrated on seeking to assure for every child an opportunity to develop the full range of his, or her, capabilities within the relationships of the family, of friendly, supportive school communities, and within a climate of world awareness.

What has always been desirable has now become crucial: The world is facing a multitude of critical situations: the population explosion, pollution, destruction of the environment, the ruthless exploitation of living creatures and material resources, economic collapse, the gap between rich and impoverished nations, unemployment, international rivalry, sectional greed, the armaments race, and the constant threat of a war of annihilation.

To handle this difficult and dangerous world we need people competent in themselves, with confidence unimpaired, sensitive to their responsibilities, caring, knowing how to co-operate, and prepared to cope with problems. Narrowly-conceived competitive educational systems do not help, but impede, the development of such people.

The World Education Fellowship believes we have to bring about profound changes in education not only in order to foster the individual fulfilment of our children but also to secure survival and a worthwhile future for humankind.

The Fellowship embraces all levels of education and at every level, there are feasible steps that can be taken towards the achievement of an educated, responsible and co-operative world. The Fellowship exists as a network of purpose and action to support all those dedicated to this end.

The New Era Journal for The World Education Fellowship

The New Era was founded in 1920 by a group of internationally minded educators based mainly in England and on the continent of Europe. A year later, about 100 readers got together in Calais to form a fellowship to consider what concepts in education were necessary to help bring about a world without war, and to facilitate a constant exchange of views.

Thus, from the beginning, the journal has provided links between members and an independent forum for reflection upon educational events and innovations. Its readership has spread to the five continents — among teachers in schools, parents, lecturers and professors, researchers, counsellors, social workers and administrators — and today is strongest in Australia, England, India, Japan and the United States. During its 60 years **The New Era** has incorporated other journals which were in line with its interests, including **Home & School**, **World Studies Bulletin**, and **Ideas**, formerly the curriculum magazine of the University of London Goldsmiths' College. It is especially concerned to understand the implications of:

- * collaboration with parents and others as participants in life-long education
- * freedom, personal relationships and authority
- * teaching methods — choice and discovery in the growth of children and young people
- * the place of the arts — logical and intuitive ways of knowing, and the discovery of morality
- * political, economic and ecological problems of world society — education for a co-operative world.

The editorial group has always been based in London, and enjoys collaboration with associates from a dozen or more countries. It can draw upon a network of independent authors, including from Unesco, for the study of cross-cultural themes.

KOREA 1982

The editors are pleased to confirm that it was learnt at the guiding committee in London on 11 May that plans are going ahead to hold the next international conference of the WEF in Korea in the second week of August 1982.

Particulars from the General Secretary, or from the Korean Section in Seoul (see back cover). Further information will appear in **The New Era**.

Counselling: An International Symposium

Our special issue on Counselling published a year ago (1980) focused exclusively and purposely on the British scene. The issue contained twelve articles by trainers, practitioners and those qualified to comment. We appreciated the short review in **The Counsellor** (1981) which concluded, 'Overall the issue is of great value to trainers, trainees and practitioners as it raises a number of key issues and offers insights into counselling in operation.'

We hope this second special issue will be equally valued. The articles are fewer in number but they are generally longer and explore issues at considerable depth. Again, our contributors, the first two of whom at least are very well known internationally, represent the field of both training and practice. In having representatives from USA, Europe and New Zealand we hope we can claim that the issue is international. If we are allowed a further special issue on Counselling we shall hope to obtain contributions from countries in Asia and Africa where we know counsellors to be active.

In the first article Don Blocher brings us up-to-date with the present position of Developmental Counselling, showing how it accommodates those who find insight or behaviourist approaches helpful but lacking in some respect. Embracing, as it does, cognitive, emotional and behavioural factors, the Developmental approach is one that is favoured by a number of trainers in Britain, as can be seen in our issue of a year ago.

In offering us his eight-steps problem-solving framework of the helping process, Gery Egan spells out a method which is an expanded version of his earlier model, which the counsellor can use to analyse the actual process of counselling. Egan's approach is practical, while based firmly on theory, and it can be used to guide our thinking, especially at those times when interviews with a client seem to be leading nowhere.

Ted Wadsworth trains counsellors to work in New Zealand schools and argues firmly the

case for the 'guidance counsellor,' one who is equipped to help all pupils over vocational, educational and personal decisions as well as problems. He acknowledges his debt to Egan and, like Blocher, he sees counselling as desirably removed from association with pathology. He tells us, too, how training programmes are likely to be affected in New Zealand by economic factors.

In Western society counsellors, traditionally, are concerned with the development of the individual within the school or the larger society. While society's needs cannot be entirely discarded, a paramount aim of counselling is to help people develop their personal and educational potential, to give them a sense of their own worth, to help them understand themselves and others better. Such a philosophy can also be discerned in the paper from Dumitru Salade of Roumania, over the preparation of whose paper for publication we are most indebted to Dr Trefor Vaughan of the London University Institute of Education who has himself researched into counselling in Eastern Europe. Professor Salade refers to 'the full development of the pupil's personality,' to 'self-knowledge of pupils' and to 'self-determination,' as aims of guidance. It is in Organisation that differences can perhaps be seen between an Eastern European practice and Western approaches, the Board of Education playing an important part in having 'a general view of the situation,' and 'providing unity of action.'

Our final article on our theme shows us a counsellor in action working with pupils. We had several such articles in the previous special issue but none showing in detail the benefits of group counselling. While recognising that discussion of some matters is out of place in group sessions, Audry Lynch shows how group counselling can be very helpful in enabling students to learn from each other, as well as being economic in the use of staff.

JAMES BREESE, LESLIE A. SMITH

Developmental Counseling: A Reappraisal

Donald Blocher, USA

The past two decades have brought many changes to the science and practice of counseling and psychotherapy. Fads and fascinations have come and gone. Once promising theories and approaches have faded into well-deserved oblivion. Have the basic premises and assumptions that defined the approach termed developmental counseling gone the way of most of our transient enthusiasms, or have they, indeed, survived to offer continued sustenance to professional practice and direction to psychological research?

Perhaps a reappraisal of developmental counseling in the 1980's is in order after more than fifteen years.

In many ways the developmental approach to counseling emerged in the United States during the 1960's as a rejection of prevailing theories and approaches that seemed to offer little promise for moving the helpful professions toward a more positive and productive role in a society aspiring to greater measures of social justice and opportunity.

Prevailing psychological theories seemed centred around notions of psychopathology and personality adjustment that reeked of the 'person blame' approach to social problems. The idea that mental health was best represented by a kind of static equilibrium between the demands of social forces and institutions, and the hoop-jumping capacity of the individual was repugnant to many counselors in that era of awakening social conscience.

Another set of theories and techniques that were facing increasing rejection in the 1960's were those based solely upon goals of increased insight. The uncovering therapies seemed passive and puny approaches to deal with the full-range of human problems and populations confronting counselors. The rapid rise of behavioral techniques seemed to be more effective in eroding empirical support for the insight therapies than in replacing

them with persuasive new directions and goals.

A third source of disenchantment out of which developmental counseling emerged was the view that counseling interventions were limited by faith, choice and necessity to the traditional one to one, face to face encounters between helper and helpee that had gradually evolved from one way of helping to **the way**, to **the only way**. The demystification of counseling and psychotherapy was a powerful process in the 1960's. The magic was gone from counseling and a chorus of 'why's' were finally being voiced and heard. The latent opportunities that resided in group work, consultation, training and organizational development were waiting to be seized.

Out of this season of discontent came a new set of ideas that viewed the facilitation of human growth and development as the appropriate primary focus of attention for counseling. Helping clients to become more effective people, capable of actualizing more fully their talents and potentials, was seen as the central focus of counseling.

This approach did not ignore the problems or inadequacies of clients, but rather saw them as barriers to further growth and development. This view also recognized that many of these barriers to growth resided in the environments of clients and in irrational or unjust elements in social organizations and institutions.

The idea that counseling should focus on helping clients grow, rather than on removing presumed pathology, was hardly new. Without careful explication and definition, however, the concept of client development seemed little more than a catch word. Whenever something desirable happens to a client we can always term the event a mark of growth or development. Such looseness in definitions can obviously erode the meaning and usefulness of the concept.

The central problem in attempting to derive a useful and intellectually viable approach to counseling from the available knowledge base was that of pulling together a set of basic concepts to give direction and definition to the goals of developmental counseling.

The first of these major conceptual foundation stones centered around concepts of chronological development. Erik Erikson's 'Eight Stages of Man' schema appeared to offer a beginning statement about the nature of positive human growth. It enhanced and elaborated upon Havighurst's concept of developmental tasks, and emphasized in its notion of psychosocial stages the interaction between the developing individual and the social environment.

Although the Erikson schema provided a useful conceptual umbrella for developmental interventions, it shared two notable disadvantages with most of the other developmental approaches. First, the schema was normative; it specified global tasks and problems broadly representative of the issues faced by general age groups. It had relatively little flexibility or fine tuning capacity to adjust to the individual needs of specific clients. Since the model of development was primarily chronological it tended to ignore individual differences in rates of maturation within age groups.

Nevertheless, the descriptive and explanatory power of the Eriksonian system when combined with more extensively elaborated concepts of life space drawn from social role theory offered promise for a flexible, yet integrated view of the developing individual. If one views the geography of a client's life space as consisting primarily of a complex of social roles and relationships, one can more readily identify specific areas in which growth may be inhibited and in which his developmental difficulties occur.

A third conceptual component completing the early view of developmental counseling involved the concept of coping and mastery behaviors. A major shortcoming of insight-oriented theories tended to be their lack of specific attention to the **behavior** patterns that defined transactions between the individual and the environment. For the developmentalist, this interaction was viewed as crucial in

maintaining or limiting individual growth. Further, developmentalists considered the basic motivation that provides the continued drive toward higher levels of development to arise out of the need to predict and control personally relevant aspects of the environment. This drive toward mastery moved the individual toward increased effectiveness.

Again, the fine tuning or individualizing capacity of the developmental counseling model was enhanced by attention to the nature of individual levels and styles of coping. Evaluation of treatment effectiveness was also possible in terms of client changes in specific coping and mastery behaviors. In a sense, then, developmental counseling represented a cognitive-behavioral approach to treatment even at this early stage. This dual focus on cognition and behavior has certainly characterized the growth of the entire field of counseling and psychotherapy over the past fifteen years. One of the major contributions of the developmental counseling approach has been its emphasis on maintaining the essential integrity in human experience. Changes that can be legitimately termed developmental are transitional, persistent and complex. They involve, in other words, cognitions, emotions and actions or overt behaviors that occur over time and across situations. The relationships among these components of human experience are viewed as reciprocal and rooted in transactions with the environment. Treatments that focus singly and solely on feelings, or cognitions or behaviors in narrowly defined situational or chronological contexts are seen as simplistic and reductionistic.

A fundamental credo of developmental counseling has been the view that counselors help people grow in a wide variety of ways. For the developing individual, entering more complex and demanding roles in family, school and work can lead to growth. Self-exploration within a therapeutic relationship can lead to growth. New interpersonal relationships, new cognitive structures, new ideals and values all have growth potential. Feelings, cognitions and behavior combine to provide the vital elixir of human experience. Counselors and therapists, to help clients change anything worth changing, must understand and respect the integrity of the client's

experiencing at this global level.

Developmental counseling thus steers a middle course between the monolithic explanatory constructs of traditional personality theories and the reductionism inherent in some of the approaches drawn from behavior theory.

The early formulation of developmental counseling approaches some 15 years ago were primitive beginnings shaped largely by the desire to seek out and explore alternatives to traditional theories and techniques. These beginnings were restricted by the need for more thorough and relevant theoretical foundations and the bodies of research that such theories could generate.

Over the past twenty years some very significant research findings have contributed to the developmental counseling approach. The very rapid expansion and acceptance of this relatively new body of theory and research has so profoundly influenced American psychology that it has been termed 'the cognitive revolution,' (Dember, 1974). The last two decades have seen a tremendous resurgence in psychology's interest in human cognitive processes and development.

Although much of this research has stemmed from general experimental psychology, much has also been brought to bear directly on counseling and psychotherapeutic processes and outcomes. Overall, we have seen the re-emergence of a structural or constructivist position in psychology.

Essentially, this position asserts that human beings are active, information-seeking, and information processing organisms who have strong intrinsic motivations to find logical order, personal meaning and reasonable predictability in their physical and psychological environments. One of the consequences of this search for meaning is the development of cognitive structures or constructs that people use to process data from the environment and hence establish some degree of order, meaning and predictability to life events.

The nature of these constructs differs from one individual to another, and also changes through time for the same individual. These individual constructs mediate between external stimuli and individual responses and also themselves change as a function of exper-

ience.

George Kelly (1963) and his followers have extended the constructivist position in building a powerful theory of personality. The work of social psychologists such as Heider (1958) and Festinger (1957) has inspired a large body of research into the nature of cognitive processes and their impact upon motivation and behavior. Attribution theory and social learning approaches to psychotherapy such as those developed by Bandura (1974) and his associates have drawn heavily upon constructivist concepts in building cognitive behavioral models of therapeutic change.

Perhaps an even more important contribution to developmental counseling has arisen from the work of the cognitive developmental theorists. Much of this research has stemmed from the pioneering work of Piaget. Building upon that seminal research, workers such as Kohlberg (1973) Harvey, Hunt and Schroder (1961) and Loevinger (1976) have elaborated theoretical positions and generated findings about the nature of cognitive growth and development. These developmental stage theories differ in detail, but tend to formulate generally similar positions about the nature of cognitive growth. Generally, they view development as orderly, sequential and invariant, moving in the direction of greater complexity, differentiation and higher order integration. In other words, as people develop cognitively, they are able to process more complex information, make more and finer differentiations between stimuli and to integrate more diverse bits of information under sets of general principles or rules.

What has the 'cognitive revolution' and its attendant contributions to theory and research meant for the practice of developmental counseling?

First, the research generated out of developmental stage theory has helped to provide measurable goals based upon changes in client cognitive functioning. The approach to treatment called 'deliberate psychological education' (Sprinthall, 1975) has shown that practical treatments can be devised to move clients to higher stages of cognitive functioning. Swenson (1980) has proposed a general model of developmental counseling based upon outcomes derived from the Loe-

vinger six stage model of ego development.

Cognitive developmental theory and research has also begun to influence research and practice in the area of Career Counseling. Kenfelkamp and Slepitz (1976) proposed a general model of career counseling based upon cognitive developmental principles. Jepson (1974) and others have developed systematic research programs examining the relationship between cognitive development and career decision-making.

In terms of counseling process research, the movement called 'cognitive-behavioral' counseling and psychotherapy has generated impressive evidence (Mahoney, 1974; Meichenbaum, 1975) that supports the view espoused earlier by developmental counseling in regard to the essential integrity of the cognitive, emotional and behavioral aspects of human experience.

All of these more recent movements in psychology seem to bode well for the continued vitality of developmental counseling. Its foundations in general psychological theory and research have been extended and strengthened. Its practice has been enriched by newer delivery models such as psychological education, group work and consultation. The general field of counseling and psychotherapy has moved closer to developmental counseling in terms of both theoretical orientation and value commitments.

As developmental counseling moves toward the end of its second decade it appears to have survived as a viable and contributing force within the field. Much more research is needed particularly to elucidate further the relationship between cognitive functioning and behavior in decision-making, problem-solving and interpersonal situations. The foundations for developmental approaches appear to have been built, however. The future appears eventful, challenging and rewarding.

DONALD BLOCHER

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Skilled Helping: An Integrative Problem-Solving Approach to Helping

Gerard Egan, USA

This article is based on Gerard Egan's 'Skilled Helping: An Integrative Problem-Solving Approach to the Stages, Techniques, and Skills of Helping.' Monterey, Calif: Brooks/Cole, 1982.

Skilled helpers are people who can help others manage their lives a bit (or even a great deal) more effectively. In order to be helpful, they need a systematic and congruent model of helping and the skills and techniques that make this model operative. Since there are dozens of different models or approaches to helping, both new and established helpers may well ask themselves what approach or combination of approaches has the most to offer. Or, if they choose to be eclectic, they may wonder how they might pursue an integrative and systematic, rather than a hodge-podge, eclecticism.

In the **Handbook of Psychotherapy and Behavior Change**, Mahoney and Arnkoff (1978) suggest that problem-solving approaches to helping offer a great deal of promise in a field (that is, counseling and psychotherapy) that is often criticized for lack of effectiveness.

Among the cognitive learning therapies, it is our opinion that the problem-solving perspectives may ultimately yield the most encouraging clinical results. This is due to the fact that — as a broader clinical endeavor — they encompass both the cognitive restructuring and the coping skills therapies (not to mention a wide range of 'non-cognitive' perspectives) (p.709).

The problem-solving model of helping can, indeed, be called a 'folk' model in that, in one form or another, it can be found even in the earliest philosophical writings such as those of Aristotle. The general problem-solving model, though it may take different forms at the hands of different writers, remains basi-

cally the same, for it is part of the logic of being human (even though many, if not most of us, may often ignore this logic when faced with the problems and crises of everyday life). Therefore, it has the advantage of belonging to no specific 'school' of helping and thus avoids some of the unfortunate limitations of school approaches (for instance, over-concern with the writings and helping style of the founder of the school, a reluctance to assimilate other useful approaches into the theory and methodologies of the school, and so forth).

Problem-Solving — A Framework for Helping

I prefer to call the problem-solving approach to helping a 'framework' rather than a model. This framework outlines in a logical and directional way the goals that are related to successful helping. The framework provides the 'geography' of helping, as it were. A skilled helper is one who 'knows the territory' of helping and who can, therefore, provide direction for the client. Another way of putting it is that a problem-solving framework outlines the **tasks** of helping and indicates the relationships that exist among these tasks.

In the model or framework I presently use both to train helpers and to provide help for clients, I have four stages and, since each stage is divided into two parts, there are a total of eight steps or tasks in the helping process. My hypothesis is this: In all effective helping, no matter what model or school of helping is being used, the goals of all eight of these tasks are achieved either by clients on their own or in collaboration with the helper. I see helpers as **consultants** to their clients, that is, they help their clients accomplish one or more of the eight tasks of the problem-solving process. With this help, clients finish the rest of the process either on their own or by using resources in their day-to-day environments. It goes without saying

that some clients need more help, others less. Skilled helpers are capable of determining, in consultation and collaboration with their clients, precisely **where** (that is, what step) and **to what extent** their help is needed.

The four stages of the helping process are:

I. Problem identification and clarification.

Problems cannot be coped with if they remain vague and non-specific. For instance, a woman examines her life and finds out that drinking, rather than solving her problems or even giving her 'time out' from them, actually aggravates them.

II. Goal setting. Once a problem is seen clearly or at least more clearly than it was before, clients can be helped to decide **what** they want to do about it. For instance, the woman decides to stop drinking completely at least for six months.

III. Program development. Once clients decide what they want to do, they must then determine precisely **how** they are going to do it, that is, they must in concrete and specific ways spell out the step-by-step behaviors that will get them to their goals. For instance, the woman, after reviewing a number of possibilities, decides to join Alcoholics Anonymous and follow out the steps of that organization's programs.

IV. Implementation. Finally, clients need to act, that is, they need to put their programs into effect in order to reach their goals. The woman actually joins Alcoholics Anonymous and with the help of its programs and of her fellow members puts liquor out of her life.

In its briefest outline, the problem-solving process is a fairly simple and straightforward program for facing up to problem situations and doing something about them. It is perhaps part of the perversity of human nature or what Maslow (1968) calls the 'psychopathology of the average' that most people do not seem either to think about or to use this logic when actually confronted with problem situations.

In ordinary affairs we usually muddle ahead, doing what is habitual and customary, being slightly puzzled when it sometimes fails to give the intended outcome, but not stopping to worry much about the failures because there are too many

other things still to do. Then circumstances conspire against us and we find ourselves caught failing where we must succeed — where we cannot withdraw from the field, or lower our self-imposed standards, or ask for help, or throw a tantrum. Then we may suspect that we have a problem . . . **An ordinary person almost never approaches a problem systematically and exhaustively unless he has been specifically educated to do so** (Miller, Galanter, & Pribram, 1960, pp. 171, 174, emphasis added).

Paradoxically, if the rudiments of problem solving are explained to people, they often react by saying something like: 'Oh sure, I know that.' The logic of problem solving seems to be embedded in our brains and bones, but somehow this logic does not always make its way into our behavior. Still, the fact that the logic of problem solving is embedded in people is one of the advantages of using a problem-solving framework with clients. At some level of their being they understand the model. In fact, at the beginning of the helping process, when a contract is being drawn up between helper and client, this framework can be shared with clients in a way that does not confuse or overburden them. It is a way of preparing the client for the 'movement' of the helping process. What follows is an expanded, eight-step version of the basic problem-solving process.

The Expanded Problem-Solving Framework

It was suggested that each of the four problem solving stages can be divided into two steps. The first in each stage can be seen as an **expanding** or data-gathering step, while the second is a **contracting** or decision-making step. Let's see how this works at each stage.

Pre-Helping:

Problem awareness. Helpers cannot be of service to clients if the latter are unaware of problems or difficulties in their lives. Presumably most people grapple with most problems in living, with whatever degree of success, by themselves or with the informal help of family and friends. They live without

professional help. On the other hand, people who find that they are not coping with their problems and either do not want to share them with family or friends or feel that family and friends are not competent enough to help them might turn to some kind of helper — clergy person, teacher, coach, supervisor, doctor, counselor, social worker, nurse, psychologist, psychotherapist, psychiatrist, and the like — for help. They will usually turn to such a person (1) if the problem is serious or disturbing enough, and (2) if they have some expectation that the person to whom they are turning can actually help them.

‘Problem Situation’ Rather Than Problem: The ‘Messiness’ of Human Problems. Obviously, problems in living are quite different from mathematical or engineering problems. D’Zurilla and Goldfried (1971), in discussing problems in living prefer the term ‘problem situation.’

The term **problem** will refer here to a specific **situation** or **set of related situations** to which a person must respond in order to function effectively in his environment . . . The term **problematic situation** will be used in most instances in places of ‘problem.’ In the present context, a situation is considered problematic if **no effective response alternate** is **immediately available to the individual confronted with the situation** (p. 107-108).

Problems in living are ‘messier’ than mathematical problems with clear-cut solutions. Of course, one of the principal reasons for this is that often strong human feelings and emotions are involved. Further complexity arises from the fact that problem situations exist between people, and between people and the social settings and systems of their lives. Because of this complexity helpers face a difficult task. On the one hand, they need to understand and appreciate the complexity of any given problem situation and help clients do the same. Oversimplification of problems followed by superficial solutions helps no one. On the other, they need to avoid being overwhelmed by the complexity of clients’ problem situations and help their clients do the same. The goal of counselors is to help

their clients manage the problem situations of their lives a bit (or a great deal) more effectively. Even in the face of chaos, they must be able to help the client do something.

Stage I: Clarification of the Problem Situation

John Dewey once suggested that a question well asked is half answered. If the same logic is applied to helping, it may be said that clients that have a clear idea of precisely what is going wrong in their lives are in a better position to discover ways of managing their lives more effectively.

Stage I: Step 1: General or Current Life-Style Assessment

When clients first come to helpers, they may come with very specific problems:

‘My drug habit and drinking are messing me up in school, at work, and with my family.’

or with general feelings of dissatisfaction:

‘I just seem so tired and listless lately. I’m depressed, but I don’t know why.’

Whether the problems presented are specific or general, it can help both counselor and clients to see them in some kind of wider perspective. An analogy might help. If a person goes to a doctor with a pain in her chest, the doctor does not merely deal with that particular pain but rather gives her at least a brief physical examination in order to assess the pain in the context of her present state of physical functioning. A life-style assessment, that is, an assessment of current personal, interpersonal, and social functioning, whether relatively brief or quite detailed, provides background or a context that helps clarify the client’s problem situation. In Gestalt terms, the presenting problem situation is ‘figure’ and the current life style of the client is the ‘ground’ against which it is seen. The ground serves to highlight and clarify the figure. Assessment, then, can be considered an ‘expanding’ step in the helping process, for it deals with life style, the context of problem situations, the ‘bigger picture.’

Assessment in its fullest sense is not a mere step in the helping process, that is, it is not something that is completed at the beginning of helping. It is rather a process that permeates all of the steps of helping. Skilled helpers keep an assessment ‘eye’ out and an

assessment 'ear' open whenever they are with clients. For instance, they are always sensitive to whether the issue at hand is the most important one for the client and they are always trying to identify and help clients identify both unperceived areas of deficit and unappreciated resources. This kind of ongoing assessment can also be used to help make clients aware of the values they are living out in their lives and of stress that might be arising from unrecognized value conflicts.

Stage I, Step 2: Focusing and Exploration

Since it is impossible to deal with all problems at once, it is necessary to focus on issues that seem to need immediate attention or which seem to be common to a number of the client's problems or which can be handled in view of available resources. For instance, if an assessment reveals that Vincent is having trouble with his wife, his children, his boss, those who work under his direction, and the boys at the pub, it might make sense not to consider each of these as separate problems but to focus on the behavioral characteristics of his interpersonal style and the patterns of his interpersonal communication.

Focusing means helping clients choose to explore an issue or an interrelated group of behaviors that seems central, in one way or another, to the presenting problem situation. This is a 'contracting' step, for it moves away from a consideration of a person's total life style and away from a general consideration of a complex problem situation and concentrates, in concrete ways, on specific areas, issues, and behaviors. Obviously helpers do not make a one-sided decision as to what issue or issues are to be explored further and what issue seems to be most important to consider first, but do so in consultation with their clients.

The second part of Step 2 is to help clients explore and clarify the issue or issues that seem most worthy of attention. Once it is determined what area needs investigation, counselors help clients to spell out the problem situation as concretely and specifically as possible, that is, in terms of concrete and specific experiences (what is happening to

the client), concrete and specific behaviors (what the client does or does not **do**), and concrete and specific feelings (the client's **emotional** reactions to his or her experiences and behaviors) as these are related to the problem situation. At this stage the goal is to help clients get as concrete and clear a picture as possible of the problem situation, at least from the client's point of view.

The Skills of Stage I. The skills helpers need in order to be effective consultants at this stage of the helping process are principally active listening, the communication of empathy, and probing. These skills exist not for themselves; they are rather instruments or tools for achieving the goals of Stage I, the establishment of a working relationship with the client and the clarification of the problem situation. Skilled helpers not only listen well, but they can interweave various degrees of both probing and empathy to help clients define and clarify their problem situations. In an earlier version of this model or framework of helping (Egan, 1975), I discussed respect and genuineness as Stage-I skills. I now see them as foundational qualities that should permeate the entire helping process. I still maintain, however, that these qualities need to be expressed behaviorally. If they remain locked up inside helpers as mere attitudes, they do little good. Respect and genuineness are expressed in different ways at different stages of helping. For instance, initial warmth may eventually give way to a kind of 'tough love' that places demands on clients for action.

Stage II: Deciding What to Do to Manage the Problem Situation

Once clients get a clear picture of what is going wrong, they need to determine what can be done to manage better. By the end of Stage I they should have a clearer picture of the problem situation or one or more of the major issues of the problem situation. However, they still may not have a picture that is complete enough to decide what they are going to do. If not, they must still work with the helper in getting the kind of clarity needed to set reasonable situation-managing goals.

Stage II, Step 3: Acquiring the Kinds of New Perspectives Needed to Set Meaningful Goals

Quite often clients do not manage problem situations well because they view both themselves and their relationship to the problem situation too narrowly or even in distorted ways. Their inability to see the whole problem situation clearly and their distorted thinking about self and others keeps them locked into either inaction or uncreative and futile ways of trying to manage the problem situation. In a word, clients often need to develop new, and perhaps more objective and realistic perspectives on themselves, others, the environment, and the problem situation if they are to make a reasonable decision about what to do in order to manage their lives more effectively.

If clients are not developing the kind of perspectives they need to see their problem situations more clearly, that is, clearly enough to set reasonable goals, then in Step 3 they are challenged to develop the kind of new perspectives that help them see the kind of action they need to take. Ideally helpers are consultants who aid clients in a process of self-challenge. However, when clients do not challenge themselves or when they are unsuccessful in their attempts to develop more objective views of their problems, challenge from the helper and from others can be very beneficial.

The Skills of Step 3. The skills needed by helpers to be effective consultants at this stage may be called 'challenging' skills. Ideally, this means that helpers invite and enable clients to challenge themselves. However, skilled helpers are also capable of using the following challenging skills directly in order to help clients move toward the kind of problem clarification that leads to meaningful goal setting:

***Information as challenge.** Helpers can either give or, ideally, help clients find the kind of information needed to see the problem situation more clearly and more fully.

***Advanced empathy.** This skill enables helpers to share 'hunches' of varying degrees of probability about the client-in-this-problem-situation. These hunches, ideally, help clients

see dimensions of themselves and/or of the problem situation which they have been overlooking.

***Confrontation.** Clients sometimes fail to understand their problem situations clearly because they fail to see that they are incapacitated by certain discrepancies in their lives.

***Helper self-sharing.** Helpers can, with discretion, share their own experiences with clients if they do so in such a way as not to distract clients from their own problem situations, if this self-sharing does not merely add another burden to an already overburdened client, and if what they share is so related to a client's problem situation that it actually helps the client see it with the kind of clarity that suggests some kind of useful action.

***Immediacy.** A skilled helper is capable of discussing with a client what is happening between them in the helping relationship itself if this helps the client understand and collaborate with the helping process more fully or if it helps the client understand the problem situation more clearly so that he or she might move more effectively toward problem-managing action.

It is most important to note that neither problem clarification nor challenging are goals in themselves in the helping process. Rather they are sub-goals. Challenging, as it is described here, is effective if it enables clients to understand critical areas of problem situations more clearly, but problem clarity itself (insight, if you wish) makes sense only insofar as it enables a client to make an informed decision about what to do to manage a problem situation more effectively.

Stage II, Step 4: Setting Problem-Related Goals

Steps 1, 2, and 3 are all related to problem definition and clarification, but once a client is helped to handle his or her blind spots and a problem is clearly defined, it is time to move on. The problem-solving process is organic and cumulative. It is successful only if it leads to **problem-handling action**. Steps 1, 2, and 3 are successful if they lead to the kind of problem clarification that contributes to the establishment of realistic, problem-handling **goals**. Some clients, once they are

helped to overcome the kind of blind spots that inhibit effective action, know precisely what they want to do. Workable goals have the following characteristics:

— **accomplishments:** goals are best seen in terms of outcomes rather than processes. There is a difference between 'attending an assertiveness training course' (which is actually a program) and 'assertiveness skills acquired, practised, and used.'

— **clear, specific:** vague goals are like New Year's Resolutions, they are never accomplished. 'I want to get into physical shape' is not as clear as 'Within six months I want to be running a mile under nine minutes at least four times a week.'

— **measurable or verifiable:** a goal is an effective goal only if the criteria for its accomplishment are clear to the client. 'I want to have a better relationship with my wife' is a mission statement or aim, not a goal because, as stated, it cannot be verified.

— **realistic:** goals are realistic if they are within the resources of the client and if external circumstances do not make their accomplishment overly difficult or impossible. Another way of saying this is that the accomplishment of goals must be under the control of the client.

— **adequate:** goals are adequate if their accomplishment contributes in some **substantial** way to managing the problem situation. If a client drinks two bottles of gin a week and one can of beer, her drinking problem will not be effectively handled if she eliminates the can of beer.

— **in keeping with the values of the client:** although helping is, to a degree, a process of social influence, it remains ethical only if it respects the values of the client. While helpers may challenge clients to re-examine their values, they should in no way encourage clients to actions that are not in keeping with their values.

— **time frame:** reasonable time frames for the accomplishment of goals need to be determined. Goals that are to be accomplished 'sometime or other' never seem to be achieved.

Helpers have goal setting skills if they can help clients shape goals that have the kinds of characteristics just described.

In a sense, goal setting is the central point of the helping process. Everything done to this point is done in order to set problem-managing goals and everything that takes place from this point on is done to see to it that these goals are actually accomplished. A goal is a client's way of saying: 'This is what I want to do in order to manage the problem situation more effectively.' The client still might not know exactly **how** he or she is going to do it, but at least the **what** is clear.

Stage III: Program Development

While goals deal with **what** is to be done to handle a problem situation, programs deal with **how** these goals are to be carried out. Goals are ends; programs are the means for achieving these ends. Some clients, once they establish clear and reasonable goals, know exactly what to do to carry them out. For instance, a father might say: 'I know precisely how I must rearrange my work schedule in order to keep three nights per week and two weekends per month free for my children.' Many clients are not as fortunate and still need some help to fashion reasonable programs.

Stage III, Step 5: Helping Clients Discover Program Possibilities

In this step counselors help their clients develop a census or list of concrete, realistic programs that will lead to the accomplishment of the goal or goals set in Step 4. One reason people fail to achieve goals is that they do not explore the different ways in which the goal can be accomplished. They choose one means or program without a great deal of exploration or reflection, try it, and when it fails, they conclude that they just can't achieve that particular goal. Coming up with as many ways of achieving a goal as possible raises the probability that one of these ways or a combination of several will suit the resources of a particular client. At this stage of the problem-solving process, as many as possible (within time and other constraints) should be uncovered.

Stage III: Step 6: Choosing a "Good-Fit" Program

Ordinarily, helping clients generate many different program possibilities makes it easier to help them choose a program that best fits them, that is, that best fits their abilities, resources, preferences, and level of motivation and one that is in keeping with the constraints of their environments. This is a 'contracting' step. Client and helper, in collaboration, review the programs or program elements developed in the previous step and try to choose either the best single program or the best combination.

The skills of program choice are similar to goal-setting skills. That is, counselors help clients choose programs that are concrete and specific, verifiable, realistic (within the resources of the client and not impossible because of the constraints of the environment), adequate (that is, the elements of the program are actions which will actually lead to the accomplishment of the goal), in keeping with the values of the client, and cast in a reasonable time frame.

Once the client chooses the elements of a program in conformity with these criteria, then he or she might need help in putting them into some reasonable order. Programs are, ideally, step-by-step processes which lead to the accomplishment of the goal. Care must be taken that no step is too large or complicated (larger steps can be broken down into smaller ones, complicated steps can be simplified). Clients should have a clear idea of precisely when they are going to do what. Poorly constructed (sequenced) programs can be the downfall of the entire helping process. A client might return after trying, unsuccessfully, to put a poorly constructed program into action and say that the whole situation is impossible.

It is at this stage that it is often helpful to have clients draw up some kind of 'action contract.' The contract is basically with themselves rather than with their helpers. Counselors can help clients draw up reasonable contracts and can also help them monitor them. Contracts can often be powerful stimuli to action because clients often find 'keeping to the contract' rewarding.

Stage IV: Implementing the Program

Some clients, once they know what they want to do (goals, accomplishments) and how to do it (programs), move quickly and easily into action and need little help thereafter. However, other clients at this stage still need the kind of support and challenge that helpers can provide.

Stage IV, Step 7: Implementation of the Program

Finally, it is time to 'get on with it,' to turn planning into action in order to see whether what has been planned works or not. The fruit of helping is behavioral change that leads to valued accomplishments that contribute in some substantial way to handling a problem situation.

There are two phases to implementation. The first takes place when the client is about to put an action program into effect. The second is during the program itself.

As to the first phase, perhaps 'forewarned is forearmed' might be an apt phrase. Most clients run into difficulties and obstacles of greater or lesser seriousness as they carry out the steps of a program. Sometimes it is helpful to review with clients what they might consider to be the 'normal' obstacles to the kind of program they are undertaking. To use military language, goals are **objectives**, programs are the **strategies** for achieving these objectives, and tactics are the actual ways these strategies are put into practice 'in the field,' that is, in the client's day-to-day life. Previewing with clients some of the possible pitfalls that may be encountered in the execution of a program can help make them better 'tacticians.' Such previews help clients develop contingency plans which can be used 'on the spot' if first-line plans fail.

There are a variety of ways in which helpers can provide support and challenge for clients as they carry out programs. The ability to help clients apply the principles of behavior such as reinforcement, punishment, aversive conditioning, modeling, and shaping to the implementation phase is most useful. For instance, if clients fail to participate in the programs to which they have committed themselves, it may mean that the incentives for non-participation are stronger than the in-

centives for participation. Counselors can help clients reduce the strength of restraining incentives and search for more effective incentives for participation. Simply listening to clients discuss the difficulties they are experiencing in trying to implement programs can be very supportive. As in Stage I, it can help clients untangle themselves from self-defeating feelings and emotions. Encouragement to action is a form of challenge that may be most useful at this point.

Stage IV, Step 8: Evaluation

Some clients find it quite easy to monitor their progress once they embark on a program. Others need help in monitoring. Skilled helpers enable clients to determine whether they are succeeding or not. There are at least three major evaluation questions clients can ask themselves as they implement programs: — 'To what degree am I participating in the program — fully, partially, or not at all?' — 'Am I achieving my goal by participating in the program?' If the answer here is 'no,' then the program probably needs more than fine tuning, that is, it needs some re-doing, whether major or minor.

— 'Is the fact that I am achieving my goal contributing in some substantial way to managing the original problem situation?' If the answer is 'no,' then the goal was not chosen wisely and Step 4 needs to be re-done. If the answer is 'yes,' then the client must decide whether he or she is satisfied with the way the problem situation is now being managed. That is, the question of terminating the helping relationship arises.

There is a problem with evaluation as described here. Evaluation at its best is an ongoing process, not simply a judgment that takes place at the end of a series of actions. While the above questions are important ones to ask as clients are actually implementing programs, they should somehow inform the entire planning process. If both helper and client know from the beginning what evaluation questions they are going to be asking themselves, this can raise the probability that planning will be a practical rather than an idealistic process. Poorly chosen goals and programs are not only inefficient; they can also lead to a judgment on the part of clients

that their situations are hopeless or that helping 'doesn't work.'

Conclusion

This, then, is a brief overview of a problem-solving approach to helping. The way in which helpers use such a framework is most important. In the hands of unskilled helpers, this framework can be at the extremes, either an exercise in simplistic planning or complicated, self-defeating drudgery. What is presented here is the 'logic' of helping. The actual 'story' of helping is not as neat. But a firm grasp of the 'geography' of helping enables helpers provide the kind of **direction** clients often need.

This framework has one more major function. It outlines the tasks and basic skills of helping but does not spell out all the ways in which these tasks can be accomplished. Therefore, this model can be used as a tool to **organize** other approaches to helping and to **mine out**, as it were, techniques and methodologies to accomplish each of the tasks.

GERARD EGAN

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Coming of Age in New Zealand — The Status of an Enterprise in New Zealand Education after 21 years: Guidance Counselling

E. J. Wadsworth, New Zealand

In 1960 a small pilot scheme to introduce guidance counselling into New Zealand secondary schools was instituted in two or three centres of the country and 21 years later we see the establishment in the system of 256 full-time (mostly) trained guidance counsellors, 56 untrained guidance teachers (who teach half-time and are involved half-time in guidance work), a small number of careers advisers who 'advise' for 3-4 hours a week, and full guidance networks in 20 schools. (A 'full network' means a full complement of counsellors to students on the ratio of 1:400 — a policy instituted by the Labour Government in January 1973 — see Wadsworth 1973 — supported by small time allowances for other guidance personnel and a slightly extended salary scale for the senior counsellor). Some understanding of the work of counsellors in schools and some current dilemmas may be gleaned from articles by Wadsworth (1980b) and MacLean (1980b) and some training issues have been taken up by Wadsworth (1980a) and MacLean (1980a) together with some of their students. This present offering surveys the most recent developments here and suggests ways by which progress may be made towards the ideal of an effective and well-trained profession. My thinking has been stimulated by current challenges in training counsellors and by a recent period of sabbatical leave in Britain and USA. Also in terms of cost-effectiveness we have to consider the fact that guidance counsellors can earn over \$24,000 per year here and at the top of the salary scale an hour's work with or on behalf of a client costs \$24 and is likely to increase. The wage bill for school guidance counsellors alone is estimated conservatively at \$5,000,000 this year.

I take as my ideal for the development of

professional training a constant and detailed dialogue between its practitioners, administrators and trainers, supported by as many evaluation exercises as can be financed. Neither of these conditions has applied in New Zealand and it is unlikely that they will be unless determined efforts are made to ensure that they do. The profession was nine years old before the State Department of Education attempted to suggest or define a role for the guidance counsellor and it then (Department of Education 1968) identified the three elements of personal, vocational and educational guidance and counselling. This was indeed an advance on earlier administrative policy-making which had allocated counsellors to schools on the basis of social pathology: delinquency, educational and social deprivation (schools with large Maori intakes got counsellors early!) and so on. In 1971, the Report of a Working Party on Guidance in Secondary Schools (Department of Education 1971) defined guidance as 'a network of services and influences — some of them formal, others informal and incidental — which taken together, reflect a school's awareness of its responsibility to its pupils as persons — we have taken counselling to mean a specialised activity within the wider context of guidance — both a process and a relationship — by which persons evaluate themselves, make choices' etc. In opening the May 1981 Conference of the New Zealand Counselling and Guidance Association (whose original conference I helped to convene in 1974) the Director-General of Education, Mr W. Renwick, reiterated these definitions (he had Chaired the Working Party) and stressed that guidance should be emphasized, rather than counselling, no doubt because the former could be seen to relate more closely to the educa-

tive process than the latter. (And yet is not counselling a learning process?) He went on to define counselling very narrowly as focusing mainly on the assistance that can be given to students to maximise their potential within the school, seeing it merely as a tool to facilitate learning. Counselling as therapy geared to achieving therapeutic goals was not envisaged as having a large place in schools.

Two of the deficiencies of the Working Party Report lay in the lack of emphasis given to counsellor training and in its recommendation that school counsellors should be called 'guidance teachers', both positions revealing a stance which devalued counselling as a therapeutic process. It was left to a change of government (Wadsworth, 1973) to bring about University level training for school counsellors and since 1973 the Department's officials seem to have avoided a detailed dialogue about training with the training institutions. Annual meetings have been held involving other bodies also and conferences on training have been held on occasions but little detailed progress has been made in creative thinking for the future. However, the following two excerpts from a review of training provisions for school guidance network staff (Department of Education November 1979) will give some flavour of current developments:

'Guidance is at the heart of the school's functions. The objectives of a school's guidance programme reflect its educational aims. Schools are concerned with the personal development of their pupils in all aspects: this includes educational, vocational and personal. Guidance concerns not only schools but also parents and the community.

Broadly, guidance may be seen as a developmental function focused towards all pupils in the school. All aspects of the school including the administration, teaching and curriculum areas together with that specifically identified as guidance interrelate towards achieving the educational objectives of the school.

The principal must accept overall responsibility for guidance policy and for full utilisation of all time allowances available.

A guidance network involves a team ap-

proach to guidance, in which all staff can contribute to the policy and its implementation. A guidance co-ordinator needs to be clearly identified, and known to both staff, pupils and wider community. Such a co-ordinator has unifying functions:

the task of ensuring that a well balanced guidance programme is provided for all pupils (covering at least the aspects cited above), and co-ordinating the various network persons, to ensure that the best use is made of the differing abilities and skills of these persons.'

However, this year only 20 training places have been funded, instead of 30, and this decision by government, together with a decision to establish no more new counselling positions, has caused the Director-General to offer a brief to training establishments, in order to make the following accommodations:

- (i) Overcome the limitation of training being available only in 3-4 places throughout the country.
- (ii) Avoid family disruption as a consequence of the situation in (i).
- (iii) Make training more available to women with family responsibilities.
- (iv) Attract members of minority groups.
- (v) Avoid the very heavy (perceived) concentration on theory in Year I and practice in Year II.
- (vi) Emphasise guidance rather than counselling.
- (vii) Offer second level training — to 'deans' (year heads), house heads and other guidance personnel.
- (viii) Meet the requests of some schools which prefer a more extensive and trained guidance network of staff rather than a second counsellor.
- (ix) Produce a better (perceived) integration of theory and practice.
- (x) offer short-term block courses and part-time courses.
- (xi) Offer extra-mural (correspondence) tuition.
- (xii) Establish cross crediting of courses between universities.
- (xiii) Offer school management training so

that a career route for counsellors is fostered.

At this point it is important to deal with the questions of terminology, distinguishing the (technical) process of counselling from the enterprise of guidance which is more oriented to information giving and advising, generally in class groups. In New Zealand the term guidance includes the three areas of career guidance, educational guidance and that personal/social area that is normally referred to in British secondary schools as 'pastoral care'.

New Zealand schools do not seem to have been bedevilled by that pernicious split that can occur amongst these three elements in English schools or between the academic and guidance activities in Scottish schools. My visit to Britain in 1976 as a Nuffield Travel Bursar foreshadowed the later disappearance of many counselling posts that seemed inevitable taking into account the narrow role that English school counsellors had defined for themselves or had had defined for them, viz personal counselling. I suggested at the time it would be a good tactical move to hook up with careers work. Fletcher (1980) has recounted the history of the introduction of guidance into Scottish schools and the debate in 1976 on the academic v. guidance issue was occasionally violent, overflowing into the correspondence columns of the **Scotsman**, often in a dramatic way.

New Zealand's secondary educational history since the war has featured the development of the neighbourhood school as a multi-course mainly co-educational system relying on form teachers to integrate all aspects of a student's school experience, even if only in the most informal and untechnical way. The guidance/ academic split has not been very acute or obvious in most schools. Careers work has been seen as a necessary, albeit undergeared aspect of secondary education — indeed, in some minds the introduction of the guidance counsellor, functioning in all three areas of guidance, has resulted in less emphasis being given to vocational work, rather than more. Untrained careers advisers are certainly being phased out of the system, which at present can put a university trained guidance counsellor into

schools with rolls as low as 200 students (although in the smallest schools he or she must teach traditional/academic subjects for 40% of the time).

In New Zealand the term guidance counsellor was deliberately chosen to represent the twin thrusts of guidance and counselling, and after the initial period of crisis work these services were to be made available to all students, teachers and parents and not merely to those with problems. The emphasis was on an educative/preventive/developmental model rather than a therapeutic/adjustive/ remediative one. Crisis or problem oriented counselling (although established as an essential service in the sixties) was to be entered upon only when necessary. The New Zealand character prefers to avoid the use of counselling psychologists and psychiatrists and certainly it is not a good message to give to adolescents that only counselling and therapy on the medical model can help them. The work of Button (1974) in Britain and in his visit here in 1978, shows the benefits of structured experience for young people as an alternative to counselling on the medical model and in selecting a counselling theory or approach for use in schools in individual and small group work, I have a strong preference for the educative, eclectic 'developmental', action-oriented model of Gerard Egan (1975). That approach is the basis of the training in counselling that is offered school personnel at this University. Also, it is worth noting that the Assistant Director General of Education a year ago objected to the term 'school counsellor' that had crept into use and said the term 'guidance counsellor' must be the preferred label in schools. I have always believed the title originally given was apt, even inspired, in the light of later experience here and in view of the experience of other countries.

Despite what has been said before, the age of majority of the new profession of guidance counselling does not see an agreed model for adoption in the schools. Hermanson (1980) and I have commented on this situation before (Wadsworth 1980b) but we see a critical need for a conceptual, functional model as alternative forms of training are devised. One University has proposed a

training experience that comprises three elements: six theoretical papers would be taken in an extra-mural (correspondence) context, in the 'professional' year a total of 11 weeks would be spent at the University in a face-to-face situation and there would be consistent professional supervision given throughout the training period. One advantage of this proposal is that it is economical in that it does not require a counsellor to be replaced in the school for a full year whilst undertaking the first part of the Diploma training now offered. It is likely therefore that the Department of Education will want to accept this proposal on this ground and not necessarily for its potential in producing professionals who are effective in assisting schools to move to some ideal guidance position, nor because it is simply a better training model. Indeed this year the first university to offer professional counsellor training (Canterbury) is doing its first in-depth valuation exercise, Professor Lawrence Brammer of the University of Washington in Seattle being the external consultant. Clearly educational decisions are not always or often made after consideration of research findings. Also the Department does not seem to have in mind any clear model against which any proposed or existing training scheme can be measured.

What then should the role of the New Zealand guidance counsellor be? A model that incorporates both enterprises of guidance and counselling includes three elements:

- a) the process of counselling
- b) programme development (in guidance areas)
- c) organisation development (institutional change) to meet the educational, vocational and personal (pastoral) needs of adolescents.

The ideal school situation would be one where a principal and staff have evolved a policy that allows for professional and institutional development in these areas. The counsellor would certainly be most expert in the process of counselling and would not only offer this service to whoever wanted it but would train others (teachers, parents and students) in the use of counselling and human relations skills. In the guidance programme development area the school coun-

sellor would at the very least contribute to the development of programmes and would act as a resource person, offering consultancy in, and perhaps leading or supervising, exercises such as needs assessment, objective setting, the choice of content and methodology and the selection of final or on-going evaluation studies. He could initiate special programmes and then hand them over to colleagues whom he had prepared to accept them. He would not however be isolated in this role and would probably, along with other programme developers, operate from the mandate of a guidance curriculum policy committee.

In organisation development, the school counsellor would play a lesser but still important role. In some situations it would be possible for a counsellor to work towards change in a school so that it might more easily meet adolescent needs over a wider span than the merely academic, by taking part in staff meetings on educational philosophy, serving on committees to plan ways of reaching subsidiary goals and so forth. Historically the failure of the counsellor as a change agent in the school did not take long (see Wadsworth 1981) and obviously the prime movers in institutional change should be the Principal and top administrative staff, with important roles for all staff.

Clearly the counsellor's role impinges on the roles of his colleagues and he should not be trained in isolation from them. In this University, training exercises are given which involve other staff, mainly in the development and delivery of guidance programmes, and principals or their deputies are invited to joint counsellor/principal seminars. It is important where possible for counsellor trainers to work in schools with trainee counsellors and we do this frequently and without too much trouble in the counselling process and occasionally have done so in programme development. We have for example taken our training group into schools to offer training in the delivery of human relations skills to adolescents (mainly on the Developmental Group Work model) to teachers from a central, base school and surrounding schools, with teachers working with students each day. We attempt also to get these schools

to commit themselves as institutions to this sort of work, setting up the necessary support groups that will recommend the necessary administrative changes to accommodate the work. It can be seen therefore that counsellor training can involve other staff, and even the school as an institution, and some initial steps have been taken. However, the principles of that specialism known as organisation development have not been applied in any general way.

During a period of sabbatical leave recently I heard of a practicum in organisational development (for school psychologist trainees) at San Jose State University where Dr Dwight Goodwin (1980) acted as consultant to each pair of trainees who dealt with organisational problems solicited from schools, and who made frequent reference to texts by theorists and authorities in this field. At times some exciting developments can be achieved as a result of a systematic and informed approach such as this.

From the University of Liverpool, Mr D. Finlayson (1980) has worked with groups of school principals in Ireland as a consultant on such topics as the creative use of authority. His approach has been to use various techniques such as role play to help these professional people re-think values, assumptions and strategies in relation to various problem areas of school administration and organisation. Clearly there is an important element of personal/professional growth that develops in using this approach and methods such as this should be devised if only as a support for principals as a counter to job stress. Equally clearly the impact of a consultancy such as this can be considerable for the school as an organisation.

In Sacramento, I was astonished to find an almost perfect fit between the New Zealand and California conceptions of guidance and counselling in discussions recently with Dr Anne L. Upton (1980) and her colleagues of the State Department of Education. Consultancy in the three stipulated areas is offered schools either as corporate units or to strategically placed individuals within them. (It was interesting to note that New Zealand, along with Britain, was slightly ahead of the field in supporting form teachers in what have

always been traditionally friendly helping roles. In some states of USA the idea of 'advisement' — allocating groups of students to given teachers for a general pastoral function — is relatively novel).

New Zealand will have to develop its own approach to the problem of introducing guidance technologies into its schools as complex organisations in order to support and give positive effect to the general philosophic shift which has taken place over the years towards a stance that aims to facilitate adolescents' growth towards maturity. One positive advantage has been built in to the guidance counsellor training schemes that are now well established (but now up for review). That is the potential for consultancy to schools in their struggles towards growth and development that is represented by the year of supervised internship which follows the full-time year of training. To date this internship has accommodated the supervision of (and consultancy to) the second year trainee on the content of his counselling and programme development work only. It would not be too hard to extend consultancy to the school as an organisational unit, following a careful public relations exercise to establish the necessary link with the functioning of the counsellor. (In 1979 a counsellor trainee who had decided to change from his career as a school principal attended our course. His evaluation at the end of the year, before he moved to a new position of principal which he had been persuaded to apply for, was that the training given seemed essential for top-level school staff also — and it has of course been available to some such staff in Britain). It would not be difficult therefore to establish links of content and role between the guidance counsellor professional and his counterparts in the school and to set up a consultancy in a creative way as a platform for frequent and systematic contacts between school representatives and counsellor trainers at least in one or two exemplary schools to start with. (Such consultancy no doubt exists elsewhere but I have no direct acquaintance with it). I would envisage therefore the trainer/consultant sitting in on guidance policy committee meetings within the school, acting as a resource person to

meet organisational needs, suggesting training programmes for different guidance personnel, supporting tentative forward moves and so forth. This seems a logical extension of what is done now: sitting in on counselling sessions, discussing the application of counselling approaches in specific cases, supervising required exercises in the programme development and meeting informally the counsellor's senior colleagues. The internship has been carefully worked out and is well established to meet the trainee counsellor's needs for on-going training but this is not a sufficient condition for helping the school reach its comprehensive guidance model, although it is a necessary one. It is my hope that careful planning to meet parts at least of the Director-General's brief, particularly the extension of training to other guidance personnel, would result in the establishment of a mutually accepted consultancy that would strengthen the educational and personal leadership of the nation's youth.

E. J. WADSWORTH

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RESOURCES

World Studies for pupils aged 8 to 13

A new curriculum development project, World Studies 8-13, is starting in Britain. Funded by the Schools Council and the Joseph Rowntree Charitable Trust, its aim is to work with teachers in primary, middle and secondary schools to develop teaching methods in World Studies. The two project staff are Simon Fisher, director of the World Studies Project, 24 Palace Chambers, Bridge Street, London, SW1A 2JT and David Hicks, director of the newly founded Centre for Peace Studies, St Martin's College, Lancaster. For further details please write to either address.

Games and Simulations

The Central Index of Games and Simulations at Bishop Grosseteste College, Lincoln, LN1 3DY, provides a free information service to teachers of social and environmental subjects. The Index contains details of over 150 activities and produces specific sheets for each; individual advice is also available. Please send a stamped addressed envelope with any enquiry.

The World Energy Game

Most board games are about winning. With this game it is in the real interest of each player to see that everyone survives. The players (up to seven) each represent a country. They are given an energy target which they must achieve by investing an appropriate generating capacity, ranging from windmills to nuclear power stations. Resources or technology may have to be acquired through trade. Chance cards causing nuclear reactors to leak or miners to go on strike can disrupt the most carefully laid plans. The game is intended for pupils of 14 and over. Price £7.75.

The Energy and People Card Pack

The pack consists of 100 cards containing facts, quotations and pictures designed to stimulate pupils to discuss the major issues concerning energy supply and use. The pack is also meant for pupils of 14 or over and costs £3.50.

Both these items are available from EARO, County Resource and Technology Centre, Back Hill, Ely, Cambridgeshire.

Educational and Vocational Guidance

Dr Dumitru Salade, Roumania

The Problem

Any education system, school and vocational guidance aim to raise the quality of the younger generation's education and to make easier their integration in social life.

Conceived as an organic part of the educational process, as one of the goals of instructive-education actions and as a system of psycho-pedagogical and social actions, educational and vocational guidance holds an important place in the sum of measures for training the working force and, generally, in the Roumanian education process.

The contribution of educational and vocational guidance to training the working force has increased during recent years and has been analysed under different aspects (acceleration of the occupational qualification, increase of work efficiency, facilitation of social and occupational integration etc.) with a view to improving the education system. Such questions as: to what extent can school and vocational guidance contribute to an increase in the quality of occupational training, and to the full development of the pupil's personality, have become questions familiar not only to pupils and teachers but also to parents.

History

Emerging in Roumania during the third decade of this century, vocational guidance developed both in its institutions (Psychotechnical Institutions and Laboratories, Offices for Vocational Guidance etc.) as well as in research and development of the theoretical foundations (up to 1945 ten volumes had been published in this field). Since the Second World War problems of vocational guidance have been reconsidered, widened, and more closely related to education. Besides the special institutions for vocational guidance affiliated to transportation, aviation etc., since 1965, after the IXth Congress of the Roumanian Communist Party, more and

various forms of collaboration with schools have been taking shape.

Thus within the Board of Education a central commission for Vocational Guidance, formed of different specialists (psychologists, educationalists, doctors, engineers, teachers, sociologists, parents etc.) has been created, having an advisory and coordinating role.

Vocational Guidance (VG) groups have been formed in the field of scientific research and instruments developed and tested (record cards for the psycho-pedagogical characterisation of pupils, questionnaires etc.). School and Professional orientation (SPO) 'cabinets' and laboratories have also been set up. The measures taken by the Board of Education in 1968, 1973, 1978 and 1980 to develop and improve education played a role also in the definition and development both of the structures and groupings of vocational guidance.

Characteristics

As experience in this field has accumulated and as the opportunities for training have increased, the system of 'SPO' has been essentially improved. Thus, nowadays, it is characterised by some specific features:

- educational and vocational guidance is conceived as a permanent activity starting from the kindergarten up to college education, adapting itself to the peculiarities of age and the school's profile.
- in this work all teachers take part no matter what their speciality (guidance being considered a problem of education), but this does not affect the presence of the school psychologist in this process.
- the system covers, in fact, the whole range of measures and factors that can influence the pupils' conduct in choosing school subjects, and out of school activities such as circles, mass-media and productive training.

In the practice of guidance stress is laid upon the knowledge and self-knowledge of pupils, on providing necessary information about the educational system and the output of manpower, on the development of socio-moral motivation, on the interests and skills of the individual and on ensuring harmony among all these. Self-guidance, self-determination and self-education have become more and more the characteristics of this process. Thus:

— the fundamental principle at the basis of Roumanian education, i.e. the joining of education with research, production and social practice as well as the principle of polytechnic education (see footnote), provide favourable conditions for the development of educational and vocational guidance too.

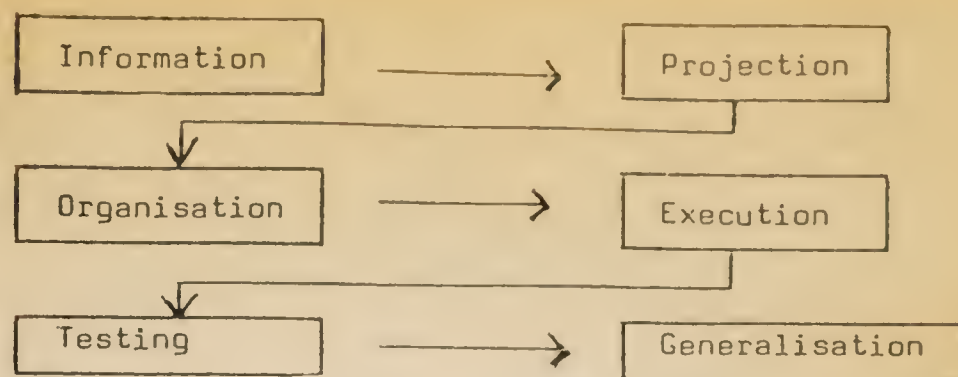
— the purpose of guidance is not limited to recommendations for one school or occupation, but aims to make the pupil familiar with the demands and prospects of social development, so as to be able to decide independently, consciously and with full responsibility, upon his occupational future.

— educational and vocational guidance aim to join, harmoniously, the demands of the present with those of the future, individual interests with collective ones, vocational demands with the outline of personality.

— it follows that educational and vocational guidance is a sub-system within the schooling system, an aggregate of social and pedagogical strategies, permanent and complex, meant to support the formation and training of youth for occupational qualifications. This system is open and thus improvable, able to adapt itself to the socio-economical and cultural-educational demands of the stage covered by our society.

Organisation

The whole action of educational and vocational guidance that takes place within our education system is led and advised by our Board of Education which has a general view of the situation and uses systems based on five-year state plans, long-term directions for the development of education and of educational and vocational guidance. The system of guidance is shown in the figure.



The Board of Education thus covers and advises the whole action of educational and vocational guidance at the level of our whole education system, providing unity of actions.

Thus, at county level, educational and vocational guidance is coordinated by the county school inspectorate and by the county committees for manpower training, collaboration meant to prevent one-sided results and inefficiency. Many counties have a guidance laboratory and in the other counties they are in the process of organisation. Such laboratories have a double function: methodological centres to guide the teachers and centres for the pupils' guidance.

In many schools the guidance system uses committees made up of teachers, parents, a doctor, an engineer etc. All these links of the system work under the directives given by the Board of Education.

Medical assistance (provided by medical stations and school doctors) is also involved in the problems of guidance. The 'SPO' laboratories are connected in their turn to laboratories for vocational guidance that function outside the educational system, in industry, transport, aviation, sea service etc.

Unity of action of all the links is provided by the Board of Education, and the Institute of Pedagogical and Psychological Research, by developing and testing the techniques, offers all the workers in this field the necessary elements for practical activities. Moreover, training of the teaching staff in the field of guidance is a permanent concern of the Board of Education and of the Institutes of Higher Education.

DUMITRU SALADE

Footnote

Polytechnic. A main aim in Roumanian educational reforms during recent decades has been to widen educational choice through joining technical and academic streams, formerly separate, in a polytechnic system.

The Value and Structure of Teenage Counseling Groups in an American Intermediate School

Audry L. Lynch, USA

For the past seven years I have been employed as a Guidance Counselor in a large, 1,200 pupil, intermediate school in California which services students in grades 7-8 (ages 13/14). These students are in transition between elementary school and high school. In order to insure a better delivery system of my services, I have found the use of group counseling a most effective tool. I have worked at other levels but find group counseling most effective for this age group because:

- 1) At this time of life, most students are more strongly influenced by peer groups rather than adults.
- 2) Group counseling enables a counselor to reach a larger number of students than if he/she restricted himself to individual counseling.
- 3) It allows the counselor to do preventive counseling rather than just the 'crisis counseling' which is so prevalent in intermediate schools.

What is the composition of a group? Like a good stew, the components of an effectively functioning group take some planning on the part of the counselor. The intermediate student is extremely 'age-conscious' so I've found it unwise to mix seventh and eighth graders in the same group. When I have included both, there has been the unfortunate result of the eighth graders feeling insulted by the inclusion of younger students and/or the attempted domination by the eighth graders of the younger students (whom they sometimes derisively refer to as 'punks'.)

It also seems wise to include both sexes. If one sex predominates, it is apt to produce self-consciousness and lack of participation by the other. The inclusion of both sexes also balances viewpoints in discussion and leads to a better level of behavior — each sex trying to impress the other favorably. There

are exceptions, of course, to this rule-of-thumb. One colleague of mine successfully ran an all-girl group in assertiveness training for girls of a similar minority background who shared the common problems of truancy and academic failure.

The best size for this type of group seems to be between 8-10 students. Anything more tends to get too loud and unwieldy. Any smaller number leads to a sparsity of ideas and discussion — especially when some students are bound to be absent.

There is a more subtle ingredient — trying to get a fair mix between introverts and extraverts. It keeps both groups in check from going to extremes. In determining the composition of a group, it is also wise to include some students who are good 'role models'. I once ran a group of depressed students — all of whom had contemplated or tried suicide — and even I became depressed by the end of it. Therefore it is imperative to include students who are experiencing some degree of success as well as those bogged down by failure in each group. Otherwise there is the danger of negative reinforcement among the student participants.

What about rules? I guess the main rule to bear in mind is 'Have as few rules as possible.' Otherwise the counseling group resembles too closely the classroom situation and its effectiveness is lost. The idea is to create a warm, open atmosphere in which ideas and conversation flow freely.

Of course there do have to be a few guidelines because the groups do function within the overall organization of the school system. After you have selected your potential members, interview them individually, explain the function of group counseling, and issue the invitation to join. The majority of youngsters are overwhelmingly eager to join. Occasion-

ally a student offers resistance ('I don't need it' etc.) Personally, I feel it is unwise ever to force participation in a group. It not only defeats the purpose of the group, it is also uneconomical in terms of the counselor's time when there are so many needy and willing applicants for a group.

If the student is willing, the next step is to have a permission slip signed by his parents. The form which I use gives an explanation of group counseling as well as the permission slip. Often parents call to discuss the slip and this aids further communication between home and school. The permission slip also prevents any future backlash or criticism of the counselor for conducting a counseling group — although personally I have never experienced any adverse reactions.

On the first day of the group, I establish only two main rules for group counseling meetings but these I consider inviolate. The first cardinal rule is 'Don't interrupt another speaker.' This is hard to maintain because of the enthusiasm of the age group but it is a 'must'. Otherwise verbal chaos can demolish a group's successful functioning.

The second, and even more important, rule is a strict insistence on confidentiality. I explain the concept of 'what we say stays in this room. It is not to be carried out onto the playground, lunchroom etc.' I explain that without this kind of safety, no-one will feel free to share his/her real feelings or ideas. Surprisingly, students understand and accept this concept very well. So far I have never encountered a breach of this rule. Maybe they are flattered at being given what they consider to be an 'adult responsibility.'

Usually the groups meet once a week for eight weeks. I try to change the day and the time each week so that the students won't continually miss the same subject. This causes less resistance from the teaching staff even though it is the student's responsibility to make up any 'missed' work due to a counseling group meeting. I also like to leave the time allotted for the group a little flexible. Mainly, a good session lasts about one class period. However, there are times when things are flowing so strongly that a school bell seems like an extraneous intrusion so we take a few minutes of the next period to let the

topic 'burn itself out.' (Signed class passes are necessary for entrance and exits to group.) On the other hand, there will be times when discussion lags or the students are too 'high', like just before a big school sports event, to last the whole period. On those rare occasions, I simply close the session down early. One luckless colleague of mine strictly adhered to the full period and wound up screaming at one particularly unruly group who had gone beyond their limit.

Leadership should be a little fluid in a good counseling group. A democratic atmosphere produces the best results. Good student leaders often emerge in these groups. If a counsellor wants to exert a wider impact on the student body and keep a pulse on what is happening, it is wise to select natural school leaders for group participation.

Of course the counselor remains largely responsible for the organizational end of things. In order to facilitate, rather than lead, a group of young adolescents, a much wider variety of skills and sensitivities come into play than during individual counseling. It is not surprising for a counselor to feel emotionally 'drained' by the end of a session. The plus side of the situation is that the leadership can come from others. The counselor doesn't have to supply all the answers.

One of the keys to the effectiveness of group counseling for young adolescents is that they are at an age when one listens to one's peer group more than adults. I remember one case of a girl who was unusually withdrawn — who had mastered the art of passive resistance. The group allowed her to sit quietly week after week until one session when, one by one, they questioned her, 'Why aren't you talking?' They wouldn't take 'no' for an answer. Very soon she became a fully participating member.

Counseling groups tend to be organized around two main areas of concern: academic failure or social/emotional problems. The format is different for each and there are sub-groups under each heading. For example, an academic group may contain students who have flunked one course or who are candidates for repeating the entire grade. A social/emotional group may contain a severely withdrawn student; an acting-out one; a student

who conflicts with teachers; one who can't get along with other students; or one who comes from an unhappy home.

In an academic counseling group the focus of discussion centers on how to succeed in the school setting. The areas of failure can be pinpointed: poor study habits, remedial deficits, inability to communicate with teachers etc. Sometimes a remedial deficit is uncovered in a group — a student who really can't read or is missing basic math concepts — and a referral is made to special teachers for special help. Study habits can be explored and remediation methods brainstormed by the entire group. Conflicts with certain teachers are often aided by the insights of fellow students — 'I didn't like him either until I talked to him alone one day after school' — 'I used to hate her, too until —'.

Candidates for these groups can be usually gleaned from lists after the first grading period or from glancing through the report cards. Parents and teachers are quick to recommend such students for counseling groups. In turn, these groups set up greater communication opportunities for the counselor — more calls to parents, more conferences with teachers.

A good adjunct to these groups is the distribution of progress reports. They can be brief and cover just the failing subjects or all the subjects. Thus the counsellor, student, parents and teachers are made aware — week by week — of the progress of a student who is having difficulty. This does not eliminate academic failure but it does produce a great reduction in it.

Another kind of 'homework' may develop in a social/emotional counseling group. A very shy student may be asked to initiate conversations with other students a certain number of times that week and report back the results to the group on the following week. An overly aggressive student might be asked to keep track of how many arguments or fights he walked away from during the preceding week.

Groups may be formed around certain problem areas that are current — such as drug abuse. A recently divorced colleague of mine runs a group for children of recently divorced or divorcing parents. He provides a great deal of empathy and support for these students from his own experiences of dealing

with his son's feelings in the same situation. Another colleague of mine — who lost his mother due to cancer — handles a 'grief group' — for students who are dealing with death for the first time — of a relative, friend, or pet.

To deal with anything as sensitive as the emotions of young adolescents requires a great deal of sensitivity and experimentation with 'what works.' Occasionally, there will be an unexpected revelation of a personal nature that doesn't belong in a group session — such as an allusion to an incestuous situation in the home. For such cases, the counselor would advise an individual appointment or, when necessary, make a referral to an outside agency such as Protective Services. Then, too, the inclusion of too many problem students in one group can cause other difficulties. Sometimes, they are absent too often — due to truancy or suspensions — to benefit from group counseling and would be better serviced by individual counseling.

Each group takes on an individual tone or personality of its own. This group identity grows session by session. Mainly, the exchange of ideas and feelings form the basis for this identity. Sometimes, however, audio-visual aids can be used to start off a reluctant group or to illustrate a point. There are many slide, film and tape series for this age group. My own favorite series for values clarification, career choices, and decision-making in general would include a series called 'Bread and Butterflies.'

If your school has access to a video-tape machine, this can also be used to great advantage. The students can use it to see their own behavior in action, act out a desired outcome (i.e. shy student asking a question in class), and for de-sensitization in general. It can be combined with role-playing exercises during group sessions. For example, an overly aggressive student, prone to over-react to other students' remarks, can see his own reactions on film. This helps to illustrate his problem to him and helps him look for other ways to handle his emotions and therefore avoid trouble at school.

Initially, the counselor usually selects the participants for groups at the beginning of the year. It is the kind of program that sells

itself after a while because generally, students' behavior and academic achievement improve. Very soon referrals are coming from teachers, parents, administrators and the students themselves.

After facilitating groups for the past seven years I have concluded:

1) Group counseling is one of the most efficient and economical uses of a counselor's time.

2) It guarantees wider effectiveness among the student body for the counselor.

3) In a structured situation like the school system it gives a special avenue for venting anti-social feelings — thereby reducing student anger, vandalism, and acts of violence.

4) Inclusion in a group can offer a sense of belonging, a feeling of identity, for alienated students.

5) For this age group, it offers a chance to be heard because many of them feel that parents, teachers, and adults in general, are not listening to them.

6) Group counseling facilitates all kinds of communication between differing groups; students, parents, teachers, counselors and administrators.

In my experience, group counseling represents one more way of meeting students' problems and dealing with them. There has been very little criticism of this technique and the demand for counseling groups seems to grow year by year. From many points of view, group counseling offers a type of learning that supplements and differs from, the learning of the classroom.

AUDREY L. LYNCH

Peace Pack

An 'Approach to Peace Education' is a folder of material for teachers published by UNICEF. It contains detailed teacher's notes, suggestions for activities at the personal level and also for how to teach about the arms race, disarmament, and the link between disarmament and development. There are also fact sheets and an article entitled 'Conflict Studies and Peace Education' by David C. Smith. It can be obtained for £3.00 from UNICEF, 46-48 Osnaaburgh Street, London.

OUR CONTRIBUTORS

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ERNEST CHOAT is a Principal Lecturer in Education at University of London Goldsmiths' College and has for many years carried out research into the learning patterns of young children with particular reference to the understanding and usage of mathematics. He has written several books and articles on this area of study and is a regular contributor to the pages of IDEAS and **The New Era**.

Microcomputers in Primary Schools

Ernest Choat, United Kingdom

Dr Ernest Choat, a Principal Lecturer in Education at University of London Goldsmiths' College, has made a number of contributions to the pages of IDEAS and The New Era as his research into children's early learning, particularly how they acquire experiences of their world through mathematics, has unfolded over the years. In this article he points to the problems that are to be faced as British schools mount programmes of educational activity based on the use of microcomputers. Although in no way related to the theme of this Issue on Counselling, his article lies within the compass of IDEAS which has a record of reporting on proposed developments in education. He makes a clear case for caution in the development of educational programmes which involve microcomputers; and because of his track-record in the understanding of the learning styles of young children and primary education in general, he speaks with a voice of experience which should not be ignored. His publications include two books published by the National Foundation for Educational Research Publishing Company: 'Children's Acquisition of Mathematics' (1978) and 'Mathematics and the Primary School Curriculum' (1980). When this issue of The New Era is published, he will have started work on a massive national survey on the use of educational television in Infants' Schools in England and Wales.

LAS (Ed.)

In Britain, primary school teachers have had to contend with many changes in the past twenty years. Another dilemma now confronts them. A nine million pounds programme has been announced to provide every secondary school in the country with a microcomputer. This emphasises the government's determination to encourage schools to keep abreast with developments in electronics and has to be applauded. The financial allocation is being backed up by the Micro Electronics Programme with plans for resource support, regional information centres, in-service training, and curriculum development groups. Once the recognition of technological change has been accepted in secondary schools, what will happen in primary schools?

Only a small proportion of primary schools are already experimenting with microcomputers. Enthusiasts are pioneering the introduction with experimental programs (the

American spelling seems to have been adopted in this country), while it cannot be overlooked that some children will have a microcomputer in their home. In which direction, and how, should the enthusiasm be channelled?

There is a distinction between secondary and primary education which must be recognised with any innovation whether it is microcomputers or anything else. Secondary school pupils have acquired experiences which have yet to be acquired by primary school children, and in the upper forms are at a stage in their mental development to learn in the abstract. This implies that skill learning, and learning through instruction, are more easily accomplished. This should not be taken to make a distinction between secondary and primary school pupils in their microcomputer operating capabilities, but to distinguish the kinds of learning which are appropriate through using a microcomputer. A secondary school pupil can use a computer program to process information because he has already secured the underlying principles either by using them to solve a problem or extend his knowledge through a further stage of abstract learning. This is not possible with the majority of primary school children. Their level of mental development has not reached the stage whereby they can reason in the abstract. They need physical experiences to assist them to rationalise, and the microcomputer cannot do this. The microcomputer is unable to provide an actual experience, and this is what the pioneers must bear in mind. It is only too easy to fall into the trap of giving primary school children programs which are educationally unsound. For example, is it necessary to program a series of matching exercises for Infants' School children? Such activities are nothing more than completing the page of a workbook which itself is a false situation. Children should be actually carrying out matching. If

the blue driver is to be matched to the blue car, the red driver to the red car, etc., children should physically match drivers to cars. The contention could be made that the children are having practice to reinforce their learning, but what is the purpose of practice if they have acquired the conceptualization of matching? The children should be given activities to further their development. In this instance, the microcomputer is being used as a 'fancy tool'. Likewise, the microcomputer could be programmed for word matching, but is this any different from normal methods? Is a computer program necessary?

The technology already in use in primary schools indicates that machines cannot replace the teacher. The overhead projector, slide projector, film projector, television, etc., are supplementary to the teacher in the classroom. Machines cannot instil reciprocity, only a teacher can do that, and a microcomputer does not differ from the other machines. The microcomputer will do only what it is asked by the given program. Therefore, the program has to be considered suitable for the children who are going to use it. This means either the teacher preparing a program or using a universal program.

Preparing programs is time consuming and, with many other tasks to fulfil, has the primary school teacher the necessary time to devote to this occupation? Adopting a mass produced program has limitations. Is it exactly what the teacher wants, and does it meet the needs of the children? Children are individuals, and to cater for their needs is one of the most arduous tasks for a primary school teacher. To do this through a computer program puts an additional burden on her. A further concern is whether the computer program is compatible with the psychology of learning. Which principle does the teacher wish to adopt — fitting children to a machine, or fitting the machine to children?

The need for play and experience is implicit in young children's learning, and whether these can be catered for by the microcomputer has to be seriously considered. Play is necessary as a period of experimentation before children can be expected to rationalise potentials and thereby learn. Putting a child on a computer program is likely

to dispense with the play period and lead to the expectation that he should immediately equip himself to learn. This is important with Infants' School children who could be harnessed to the microcomputer and deprived of many exciting opportunities for play. Playing with the machine is a different proposition. In this capacity, it could be regarded as a toy, and children should be allowed ample opportunities to play with the microcomputer. Only then will they appreciate what they can do with it, what it can do, and how it can be used.

Nothing can dispense with experience. If present-day primary education is to be faulted, it is that children are not given sufficient opportunities for experience. There is a tendency for teachers to over-concentrate on instructions in many primary school classrooms instead of allowing children the chance to experience. The microcomputer therefore cannot replace experience. It can only list information relating to experience. Even if data concerning an enquiry is fed into the microcomputer, it is meaningless unless the children have actually carried out the survey or experienced the situation which provided the data. This implies that the microcomputer may have a function as an information processor, but it re-emphasises that someone has to prepare a program for the microcomputer to deal with the information, and that the machine is merely processing information already acquired by the children.

Physical experience with objects is the basis of concept acquisition in the early years when children conceptualize through explorations and manipulations of the objects. A concept therefore is an internalised symbolic representation which transpires through rationalisation. But the microcomputer deals with abstractions represented by symbols and, as stated previously, primary school children are not at the level in their mental development to conceptualize in the abstract. Only later, when they reach the stage of rationalizing abstractions, can children conceptualize without objects. Computer programs which rely on abstractions are worthless for encouraging early conceptual development with primary school children. The problem is how to align a program with

the objects which the children can handle to allow concepts to be formed. Some attempts to achieve this have been made, but such programs stipulate a linear path of learning and do not permit children to deviate in directions which emanate from their interests. In other words, the microcomputer is more suitable for skill training than concept acquisition with primary school children. Learning a skill is abiding by a set routine for the skill to be carried out smoothly and efficiently. This involves a period of repetition whereby the skill is practised until it reaches a stage of optimum efficiency. A microcomputer can be easily programmed for repetitive sequences to provide skill training. But is it the wish for primary school children to be overburdened with skills? Using the computer for this defeats the aim of computerization. Primary education should prepare children for the technological world which will surround them. They should be encouraged to become adaptable and thinking individuals. Conditioning them to learning skills does not prepare them for this challenge, and they will be unable to take advantage of the facilities offered by the computer.

These educational implications can be easily ignored when confronted with a microcomputer. A primary school teacher should resort to a microcomputer only when she believes that a program is suitable for use in a particular context. Some teachers will wisely use the medium, but others will be indiscriminate in their choice of programs. These teachers will be susceptible to programs that are contrary to sound educational principles.

Apart from the feasibility of computerised learning, the acceptance of machinery by primary school teachers has to be taken into account when contemplating the microcomputer. The teaching force in primary schools is predominantly female, and women teachers are particularly suspicious of machinery. Any man who has taught in a primary school will be well aware of this. He is politely asked to set up the film projector, slide projector, etc. until fears are overcome, and is on call for when the machine does not work, when the film breaks, or the reel spills out. How then will women primary school teachers

react to a further piece of machinery which looks more complicated than anything they have had before?

Suspicion will be related also to previous attempts to introduce learning through machinery into the primary school. 'The Talking Page' was hailed as a major breakthrough, but had only a short life. The Synchrofax and Languagemaster systems, both useful machines, have not been widely accepted in primary schools. Even the tape recorder is not extensively used as a teaching aid. Adopting these machines for use introduces programmed learning, and the preparation of material. Whether these are the reasons for the lack of impetus, or whether it is a fear of machinery, remains a matter of conjecture.

Other innovations have come and gone in primary education. The Initial Teaching Alphabet and French as a second language, which depended heavily on audio visual equipment, are particular examples. Both were recognised as major innovations and accepted in many primary schools, but the early impetus seems to have waned. Each may continue in a few schools, but other schools have lost the initial enthusiasm and their use is no longer so widespread.

There is a temptation in education to be 'in-the-fashion'. Teachers' promotion ambitions and the esteem in which a school is held can easily encourage 'jumping on the bandwagon' and adopting new teaching techniques without prior forethought. An in-depth evaluation should precede the adoption of any innovation. The first consideration should be justification of the proposed innovation on educational grounds. The second is whether the innovation will be accepted by teachers, and whether they are sufficiently equipped to implement it. This may require a period of in-service education for them to become competent to cope with what is expected, and will enable serious analysis of the potential or otherwise of the innovation. The third is the cost of the innovation, and whether the expenditure will justify the money, time, and effort devoted to it. Will the innovation be a 'five minutes wonder' with the materials soon gathering dust in someone's cupboard?

The microcomputer pioneers in primary

Schools may deprecate the insinuation that such a valuable machine could end up by being stowed away in a cupboard, but the likelihood remains and must be reckoned with. Teacher acceptance of the microcomputer's feasibility in a school is crucial. Most schools, if they are intent on purchasing a microcomputer, will find ways to make the purchase by raising money at jumble sales, with the help of Parent/Teacher Associations, etc., but what happens in a school when half of the staff are keen and the medium is rejected by the other half? Does computer assisted learning need to be unanimously accepted in a school for it to be beneficial to primary school children's education? Then, there is the inescapable question of programming and whether teachers are prepared to undertake the responsibility for it. Obviously, not every teacher will need to become a microcomputer expert, but at least one member of staff will need more than elementary knowledge and have sufficient enthusiasm to encourage her/his colleagues.

A further complication may arise owing to the association of computers with mathematics. The mention of mathematics is enough to frighten some primary school teachers. These teachers must be persuaded that the microcomputer is not just an additional piece of mathematics apparatus. Its use across the curriculum should be explored, but many teachers will have to be convinced of the feasibility of this, and again it reverts to justification of the microcomputer on educational principles.

If a school should decide to purchase a microcomputer, the problem is which machine to buy. The choice from several machines is possible, but which is the best buy for primary schools, are the after-sale servicing facilities satisfactory, and how long will it be before the present model is out-of-date? Advances in computerization are so rapid that a new development is superseded in a short while. Some local education authorities have purchasing and maintenance policy, and may be able to offer advice through the assistance of an inspector or adviser. Although this dispenses with personal choice, it may be wiser to buy a machine of proven ability.

Another factor to consider is the language

which the chosen microcomputer will accept. BASIC is the most common computer language being used in primary schools. It is easy to learn and use but criticised owing to a lack of structure that results in programs being understood only by their initiator. Moves are afoot to replace BASIC with a more scientific language, but this could make matters more complicated. Will such a change deter primary school teachers from using the microcomputer, not only by having to learn the new language but by a reluctance to attempt to design programs?

What then should be the future for the microcomputer in primary schools? Developments in electronics are taking place so rapidly that teachers find difficulty in keeping up with them. Quite often, the children are better informed than their teacher. But the primary school teacher's task is to prepare children to face the new technological world, and this will not be achieved unless she can absorb the fundamentals of the technology. This means that children should be provided with awareness of technology, of which the microcomputer is an integral part. But using the microcomputer inconsiderately could be detrimental to acquiring the 'know-how' which is essential to appreciate its capabilities. Excessive and incorrect use of the microcomputer for skill training will eliminate enterprise, and destroy imaginative thought in primary school children. The microcomputer pioneers must provide reasoned arguments which comply with the principles of primary education if the microcomputer is to be used effectively in primary schools. Otherwise it is best left alone to allow teachers to continue with the task of educating children.

ERNEST CHOAT

ERRATUM

APOLOGIES TO PHYLLIS BOYSON

We wish to apologize to Phyllis Boyson for a printer's error which was overlooked in her article 'Tomie de Paola: storyteller of a new era'. The word 'proficiency' (p.77, middle right-hand column) should of course, have been 'prolificacy'. This makes much more sense! We are sorry that problems of distance mean that overseas writers cannot normally check their own proofs. We hope that contributors will bear with us for occasional errors that result from this. (Editors)



Sneh Shah joins Editorial Team of The New Era in London

We are pleased to announce the appointment of Sneh Shah as one of the editors of The New Era. As her London-based colleague-editors would say: 'Welcome to the team! We look forward to the prospect of sharing with you your freshness, your wide experience, and your personal views on the role of the journal. And in the male-dominated world of our team, we are happy to be joined by a lady who happens to be most attractive!'

Sneh Shah was born in Nairobi, Kenya, where she enjoyed her early schooling. She journeyed to England to attend Newnham College, Cambridge University, where she graduated in History; and she obtained a Post-graduate Certificate in Education at Edinburgh University from a Moray House base. She returned to Kenya to teach in Nairobi Secondary Schools for four years; and at the same time she obtained a Master's Degree in History from University College, Nairobi, which was then part of the University of East Africa. (Her research centred on the education of Asians in colonial Kenya.)

She returned to England to take up a teaching post in a comprehensive school in Feltham, but after two years she became a lecturer in History at Balls Park College of Education in Hertford. She is currently a senior lecturer in History at the Hertfordshire College of Higher Education.

Among her many areas of interest, she is active in studies of History, integrated studies, multi-cultural education, international relations, modern African History, and the emergence of the multi-racial, multi-cultural society in Britain. This last-mentioned interest has taken her to part-time research at London University's Department of Education in Developing Countries which is based in the University's Institute of Education. Her field of research is the attitude of Kenyan Asian parents in England to the cultural development of their children.

She sees **The New Era** as more than a world-wide forum for discussion on education. 'It is a journal for strengthening links between members of The World Education Fellowship in different parts of the world, and for extending these links', she says. 'The journal should

identify issues, foster discussion and point the way forward.'

We wish her every success in developing strategies to achieve these jointly-shared aims.

The Editors

Leslie A. Smith, Editor of Ideas, leaves Production Team

Nearly four years ago, Leslie Smith volunteered to produce with the aid of the printers three of the six issues of **The New Era** for a period of two years. Pressure of work at University of London Goldsmiths' College where he is Tutor in charge of B.Ed. In-Service, has forced him to leave the Production Team of the journal once he has completed the production of this current issue of **Ideas** in **The New Era**. He will remain editor of **Ideas**, the journal he created in 1966 for Goldsmiths' College, and will continue to produce an Ideas-component for publication in two issues of **The New Era** in 1982. He looks forward to working with Rex Andrews, also of Goldsmiths' College, who is now Chairman of the Editorial Board of **Ideas**, and who will act as the link-person between the various groups which work to produce **The New Era**. In thanking his colleagues for their support over the years, he wishes to pay a special tribute to Alan Shaw, the Director of Crown Press, who produces the journal in Keighley, Yorkshire, and who has given him noteworthy help in production techniques.

LAS

United States Section

Internationality Thru Education

Nathan S. Washton*

How can we begin to modify adult attitudes and behavior to improve intercultural relations? How can different value systems with many common convictions prevail in harmony among different nations? The hope lies with the adults of the next generation. Most adults cling to their ideas as a result of living with them for a long time and this degree of rigidity is most difficult to change. Therefore, the hope for the future depends upon the nature of education or experience that the children have today. However, adults have to recognize and provide the opportunities for a new type of educational experience.

The school curriculum should deal with life's activities that are both national and international. Children should meet and live with children and adults of other nations to exchange and understand different ideas. The purpose is not to cement varied ideas into one. The ability to understand different ideas, to disagree with ideas without becoming disagreeable people and to respect differences can serve as a basis for promoting peace.

Problems of food, nutrition, health, ecology, environment, energy, economics, history, mathematics, literature, art, music and science cannot be taught in an isolated vacuum. Interdisciplinary and multi-disciplinary textbooks that develop the theme of Inter

ationality are needed: science art, music, and literature are international. Individuals from all nationalities and ethnic groups have contributed to this internationality. Listening to and hearing others for purposes of understanding will help. And actually exchanging and sharing with different cultural groups and individuals will advance an intercultural, global education for harmonious living in an ever changing world — internationality.

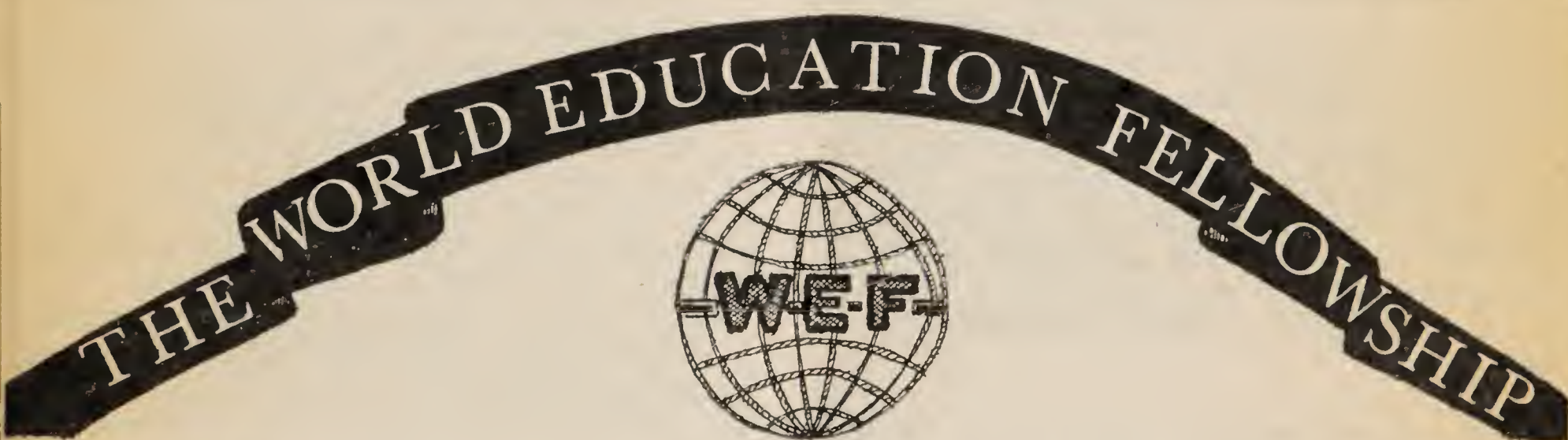
As an example, the school curriculum should teach science and its social import. Weather and climate are affected in Canada, the United States, Russia, etc. as air masses move across our planet. This can affect the production, transportation, and consumption of goods that are internationally related.

Robert Muller, Secretary of the UN Economic and Social Council in his paper, 'A Copernican View of World Cooperation' lists the many accomplishments of world wide cooperation pertaining to deserts, oceans, energy, industry, health, trade, farming, etc. How much of this knowledge is implemented within the school curriculum and taught with real meaning to children? This is our real challenge.

At a meeting held on December 14, 1980 of the NY chapter of WEF, I proposed that social action is

needed to implement the conclusions suggested at national and international meetings. An excellent program is planned on global education at the annual meeting of the US section of WEF to be held in Boston in March 1981. I recommended that the New York membership volunteer to serve as members of several teams. Each team might consist of 2 or 3 WEF members who would visit a school to discuss how to teach global education curriculum topics as part of inservice continuing education for teachers. Topics or projects might deal with energy, environment, ecology, children's literature, art as a means of advancing global education for international understanding. An assessment of such innovations should be made with the view of improving global education that emphasizes better living through an understanding and living with knowledge, attitudes, and behavior that are compatible with differences and similarities of various nations

*Nathan Washton, who this year becomes president of the New York chapter, was asked for a message on what he hoped the WEF might concentrate on in the immediate future. Nathan was formerly professor at Queens College, City University of New York — and contributed to The New Era special issue, January 1975.



The New Era is the bi-monthly journal of the World Education Fellowship an international network with some twenty national sections.

If you are concerned with the development of children and young people this journal is for you. For only £5 a year you can find out what is happening NOW around the world and you don't have to move an inch; just send a cheque for £5 (or dollar equivalent) to:

Joan Watson, Distribution Secretary, The New Era, 54 Fontarabia Road, London, SW11 5PF

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A combined subscription of £6.75 is available in Britain which includes membership of the English New Education Fellowship and **The New Era**. The ENEF is the UK section of the World Education Fellowship. If you wish to take advantage of the combined subscription, send a cheque for £6.75 in favour of The English New Education Fellowship to:

H. Raymond King, Hon. Secretary, ENEF, 2 Wilton Grove, New Malden, Surrey, KT3 6RG

The Perspective of The World Education Fellowship

The World Education Fellowship, from its earliest days as the New Education Fellowship, has concentrated on seeking to assure for every child an opportunity to develop the full range of his, or her, capabilities within the relationships of the family, of friendly, supportive school communities, and within a climate of world awareness.

What has always been desirable has now become crucial: The world is facing a multitude of critical situations: the population explosion, pollution, destruction of the environment, the ruthless exploitation of living creatures and material resources, economic collapse, the gap between rich and impoverished nations, unemployment, international rivalry, sectional greed, the armaments race, and the constant threat of a war of annihilation.

To handle this difficult and dangerous world we need people competent in themselves, with confidence unimpaired, sensitive to their responsibilities, caring, knowing how to co-operate, and prepared to cope with problems. Narrowly-conceived competitive educational systems do not help, but impede, the development of such people.

The World Education Fellowship believes we have to bring about profound changes in education not only in order to foster the individual fulfilment of our children but also to secure survival and a worthwhile future for humankind.

The Fellowship embraces all levels of education and at every level, there are feasible steps that can be taken towards the achievement of an educated, responsible and co-operative world. The Fellowship exists as a network of purpose and action to support all those dedicated to this end.

The New Era Journal for The World Education Fellowship

The New Era was founded in 1920 by a group of internationally minded educators based mainly in England and on the continent of Europe. A year later, about 100 readers got together in Calais to form a fellowship to consider what concepts in education were necessary to help bring about a world without war, and to facilitate a constant exchange of views.

Thus, from the beginning, the journal has provided links between members and an independent forum for reflection upon educational events and innovations. Its readership has spread to the five continents — among teachers in schools, parents, lecturers and professors, researchers, counsellors, social workers and administrators — and today is strongest in Australia, England, India, Japan and the United States. During its 60 years **The New Era** has incorporated other journals which were in line with its interests, including **Home & School**, **World Studies Bulletin**, and **Ideas**, formerly the curriculum magazine of the University of London Goldsmiths' College. It is especially concerned to understand the implications of:

- * collaboration with parents and others as participants in life-long education
- * freedom, personal relationships and authority
- * teaching methods — choice and discovery in the growth of children and young people
- * the place of the arts — logical and intuitive ways of knowing, and the discovery of morality
- * political, economic and ecological problems of world society — education for a co-operative world.

The editorial group has always been based in London, and enjoys collaboration with associates from a dozen or more countries. It can draw upon a network of independent authors, including from Unesco, for the study of cross-cultural themes.

KOREA 1982

The editors are pleased to confirm that it was learnt at the guiding committee in London on 11 May that plans are going ahead to hold the next international conference of the WEF in Korea in the second week of August 1982.

Particulars from the General Secretary, or from the Korean Section in Seoul (see back cover). Further information will appear in **The New Era**.

Living and Learning about Alternative Lifestyles: Introduction

This collectively coherent issue of **The New Era** shows people choosing and liking what they think they ought to do. We are indebted to Dr David Selby, of Groby College, Leicester, as guest editor, for planning and commissioning the original contributions. Not all that he asked for has materialised and some material has come in unsolicited.

What is the coherence? It is the mesh between 'alternative lifestyles' and development education and peace — which is interpreted as being much more than mere absence of war.

Nigel Dudley describes how a group of people, over the past decade, has established a village at Machynlleth, near the west coast of Wales, around an old slate quarry, and brought their considerable skills to generate power from the winds and water, to grow food and to build and heat their homes in a manner which satisfies them, and in a way that the industrial rat race did not. They sustain themselves in good heart on ground which they hold in trust for the future. They are demonstrating a form of living which has immense possibilities. Their experiment has precedents at least from the story of Voltaire's 'Candide' — who, with his friends and disillusioned with politics, devoted himself more happily to cultivating his own garden — to the Israeli kibbutzim where desert land is made fertile under a co-operative economy.

Our young Dutch friends make an impassioned plea to change urban life and its assumptions in the Netherlands, in order to eliminate the hidden or structural violence of present day society, and to link up imaginatively with the conditions of people elsewhere. They have perhaps taken a step further than the Machynlleth group, which calls itself a 'national' Centre! in realising their interdependence.

To what extent has the educational process blinded the millions of unemployed in Europe and the United States to accept 'welfare' handouts, rather than to set up alternative activities to give themselves a happier and more creative life in the process of producing what they need? In the so-called third world a family, such as the Mazedas in Bangladesh (see p.196), whether unemployed or not, is helped and taught to free itself from ceaseless drudgery and near starvation. Development Education, the radical and realistic concern of bodies such as Unicef and Ox-

fam, seems to imply a way of life which is autonomous, self-supporting and decentralised.

Since warfare, certainly the nuclear variety, is becoming outmoded as a method of settling disputes, and the deterrent theory becomes less and less plausible, it may be seen that development and peace education are closely linked, and both draw upon alternative lifestyles in order to find their meaning.

Higgins and Muller stress that any amount of blueprinting will come to nought if we ourselves have not attained some inner harmony. Higgins, whose book is recommended as well as his article, talks of a three-fold political therapy which focuses on the individual, the group and the theme. UK readers may care to note that copies of the BBC film, 'The Seventh Enemy', based on the book, are available from Concord Films, 201 Felixstowe Road, Ipswich, Suffolk, IP3 9BJ. 35 minutes showing; £10 hire charge.

Cadman and Lewis, writing from a rather secure European background, show some tentative steps that are being taken in their programmes to bring young people to grapple with Environmental problems and 'to appreciate that scientific knowledge can be both beneficial and detrimental' (Lewis) in its utilisation of the Earth's resources.

'I now intend to live in a way that has as little to do with industrial society as possible. For I believe that when historians of the future assess its overall effect on people, they will decide that this society was not only dehumanising and despoiling but above all overwhelmingly ugly.'

Is this William Morris? No, so wrote Kit Pedlar in the foreword to 'The Quest for Gaia' (Souvenir Press, 1979) a book which Selby points out has done as much as any in recent years to unsettle comfortable assumptions about life in modern industrialised society. Mankind, Pedlar believed, must re-assess his relationship with the web of interactions making up the total life-form of the planet. The life-form he termed 'Gaia' after the earth mother goddess of the ancient Greeks. Tragically Kit Pedlar died last spring at a very early age. This number of **The New Era**, in which he had offered to write, stands as a small tribute to his work.

ANTONY WEAVER

The New Era becomes a Quarterly in 1982 (see p.199). Forthcoming issues:

No. 1 Jan/March **Disparities and Environmental Education**. Peacey, Harris and Marion Brown

No. 2 April/June **World Studies, 8-13 year olds**. Simon Fisher

No. 3 July/Sept. **Children's Literature, part III**. Rex Andrews

No 4 Oct/Dec. **Mass Media**. John Beacham and Andrew Goodman

Centre for Alternative Technology

Nigel Dudley, UK

Hidden away in a remote part of Mid-Wales, the Centre for Alternative Technology occupies a unique place in the British environmental movement. Mixing research with demonstration, it opens its doors to 60,000 visitors a year, yet maintains a living community on site, working quietly towards a more self-reliant future. The opportunities and conflicts which this presents, along with the steps being taken to improve the Centre as an educational facility, form the basic of this article.

The Centre was launched in 1973, by a small group called the Society for Environmental Improvement, who borrowed some initial capital, and persuaded a fluctuating band of helpers and friends to lend a hand. The Society aimed to set up a 'village of the future', running on alternative energy sources, growing food without artificial pesticides and fertilizers, recycling materials and producing a minimum of pollution. From the start it was intended to open to the public, to show alternatives in action at a time when most people were just talking about them, and to provide a test-bed for research and a forum for discussion. The Centre is a registered charity, and revenue is obtained from visitor entrance fees, sales of books, products and food, and voluntary donations.

After much searching, a base was found, centered on a disused slate quarry three miles north of Machynlleth, near the Welsh coast, and leased for a peppercorn rent from a sympathetic landowner. Abandoned for thirty years, the Quarry was a jungle of rhododendron and birch when the first workers arrived, with a few ruined buildings and a covering of slate waste. It had no mains power or water but a saving grace was found in the form of a small reservoir in the hills above, giving promise of water supply and hydro-electricity.

For the first year, most of the effort went into building somewhere to live; workers being crammed into a few old caravans and gradually restoring the better preserved of

- environmental concern

windpower

wavepower

compost

allotments

earthworms

craftsmanship

repair

re-use

personal responsibility

practical action

regional identity

social audit

participation

simplicity

creativity

local politics

wholeness

self-build

families

self-reliance

natural materials

long-life products

sail-ships

cooperatives

gentleness

physical activity

small is beautiful
- renewable energy

resource conservation

hydropower

small farms

fish culture

wildlife

appropriate materials

do-it-yourself

friends of the earth

democracy

decentralisation

community

village schools

hand tools

adaptability

vision

vote green

world concern

insulation

preventive medicine

appropriate technology

mental well-being

low energy

intuition

caring

humour

individuality
- solar power

bio-fuels

clean rivers

festivals

tree planting

stability

valuing labour

balance

open government

local industry

demystification

equality of opportunity

pollution control

durability

greater self-sufficiency

villages

ecological perspective

organic vegetable growing

non-violence

nuclear mistrust

fulfilling work

low-meat diet

sharing

sustainability

whales
- mixed farming

diversity

hedges

intermediate scale

recycling

low growth

freedom

quality

beauty

local shops

love

honesty

bicycles

wholefood

awareness

free range people and animals

Summarising the philosophy is difficult in a short space. We have compromised and produced the above list, which we call the links of alternative technology. Taken as a whole, they encompass most of the things we are concerned with.

the slate miner's cottages and building a new timber frame house which was soon christened 'Tea Chest' and housed the first exhibition. A railway track was relaid, to provide an easy means of transporting materials around the site, and numerous experimental windmills and solar panels put together with much enthusiasm, but often little expertise.

In 1975, the intermittent volunteers were stabilised by the arrival of a locally-based architect, first as site architect and later as director, and a lecturer in electronics, from Southampton University who moved here with his family to help co-ordinate the technical development. 1975 also saw the opening of the site to visitors, albeit with a very limited display, and the visit of a rather bemused Prince Philip, who was shown around the still fairly desolate quarry along with a few local dignitaries and confused press representatives.

After an initial slow start, the Quarry grew rapidly, until today, when it houses the largest display of renewable energy techniques in the UK, attracting visitors from all over the world. However, it still occupies a fairly enigmatic position in the environmental field, and its final role has perhaps yet to be established.

Alternative Technology

Our definition of 'alternative technology' has always been very broad, encompassing far more than windmills and solar panels, and including most of the social and environmental factors of developing a more sustainable lifestyle. Being based in the country, we have concentrated on AT in a rural setting, and finance and personal interest have kept us to smaller scale applications. Sometimes criticised for taking too broad a perspective, instead of concentrating on a few issues only, such as energy, we believe that by looking at all facets of the problem we shall develop a truly safe and long-lasting way of life.

Energy

For most people, alternative technology starts off with energy supply, and it is in this field that the Quarry attracts the most publicity and has carried out the bulk of its research. All the electricity is generated on site, and about 90% comes from renewable sources, the remaining tenth being generated from propane gas, and carrying us over dry, cloudy and calm spells, when the stored energy runs into short supply.

Renewable energy sources mostly come from the sun, either directly as heat or light, as energy transmitted through the weather cycle as wind and falling water, or as sun's energy collected by plants via photosynthesis. Also included is tidal energy produced by the gravitational forces of the moon and planets, and geothermal energy leaking up from the Centre of the earth, although neither are applicable to us directly.

In our particular situation, the most effective power supply we have comes from water, and we have two water turbines, which give us the bulk of our electricity; water being extracted from the reservoir. An old fashioned water wheel (which we have also built as a

demonstration) uses the weight of slowly moving water to push it around fairly gently, producing energy ideal for driving machinery but inefficient for generating electricity. A modern water turbine uses the pressure of water caught in a reservoir and piped downhill, to spin a wheel very quickly, which then drives a generator. A variety of turbines exist, for varying heads (heights of drop of water) and large or small water flows; both the turbines used at the Quarry are pelton wheels consisting of twin rows of cups on a small wheel. A display of other turbines complements the working machines.

The other common form of electricity supply from renewable energy is the windmill or aerogenerator. In all we have about fifteen windmills at the Centre, ranging from very small battery chargers suitable for boats and caravans, to a 5kW Swiss Elektro, capable of supplying power to a house. Like water power, wind has developed away from simple pumps and mills to faster, more efficient generators capable of collecting large amounts of energy. Surprisingly to the lay-person, fewer blades mean faster rotation, and most designers now opt for three blades at 120° for stability and efficiency. Modern models have automatic speed control and braking facilities, and are built to withstand extremes of temperature. In the USA, both large and small windmills are now almost cost effective compared to normal energy sources, and are confidently expected to be cheaper in some areas in the near future.

A more futuristic design incorporates a vertical axis, with two catenary shaped blades that spin like a top, catching the wind from any direction. In addition to the commercial models, staff at the Centre have designed and built a number of smaller windmills, including the famous Cretan Windmill which, with its simple construction, cheap materials and aesthetic appeal, has been chosen as our symbol.

The other major energy source in use is the sun itself, collected by solar panels, concentrating solar collectors, photovoltaic cells and solar heated buildings. Even in our climate the sun can provide a major source of energy if properly utilised. Solar panels are among the simplest solar devices, and we use

them on many of our cottages as well as having a display of over thirty different designs, including both manufactured models and a DIY design of our own, made from an old steel radiator. On a larger scale, we have a solar roof on the exhibition building, which heats water in the summer, and stores it in a underground heat store for space heating in the winter; currently supplying about 80% of the buildings heating through the year.

To obtain a high temperature from the sun, solar energy has to be concentrated from a wide area, in the way that solar generating stations are now doing on a large scale in the USA and Italy. We have a smaller set of parabolic solar collectors, which track the sun and heat oil to boiling point in direct sunlight, driving a small steam engine for demonstration purposes. Our third type of collector is the photovoltaic cells, using light energy to generate a small amount of electricity and used here to drive a pump in one of the cottages. Currently very expensive, the price is falling rapidly as new production techniques come into operation.

The last form of energy utilised by the Centre is the use of biomass, or power from plants. This includes wood, collected locally from forestry waste and burned on efficient wood stoves, and methane gas generated from human sewage and animal manure and used to heat water in the smallholding building. This last form has the additional advantage that once the methane has been extracted, the resultant slurry is much safer to return to the land as fertilizer.

In addition to producing energy, the Quarry is also concerned with conserving as much as possible. The most spectacular work being done at the Centre focusses on a low energy house, designed and built free of charge by Wates Built Homes, and utilising insulation and heat recovery systems to cut heat loss by four/fifths.

Elsewhere, a variety of insulation materials are being tested and compared, and a number of demonstration heat pumps are installed.

Food

Another important aspect of a self-reliant future is the ability to produce sufficient food

safely and on a sustainable basis. We experiment with and demonstrate a wide range of organic gardening techniques (i.e. those with minimal inputs of pesticides, energy and resources), small holding and fish culture, albeit on poor soil and with limited space. Most of the demonstration gardens have been created out of slate waste with subsoil and compost, and visitors can see rotations, composting, herbs, soil formation and a number of growing techniques, along with a variety of unusual vegetables. The animals in the smallholding always attract visitors, and many city children have never seen goats before, and often have not been close to the other animals like cows and pigs. The larger livestock are supplemented by bees and carp.

Nutrients for smallholding and garden are provided by composted vegetable matter, including bracken cut from the slopes above the reservoir, and human waste treated in the methane digester and various dry toilets. A display of organic food for the soil gives a guide to the materials that can be used.

Building and Small Industry

An essential part of the founding and development of the Centre has been the design and construction of a large number of buildings, including houses, offices, exhibition halls, workshops and livestock buildings, and the art of building itself has been integrated into the philosophy. Buildings are not only designed to be energy efficient, but attractive in their own right, and work is usually carried out by a stimulating mixture of trained craftspeople and enthusiastic amateurs. The ability to produce things individually and on a local scale is an important factor in our work, and this has extended beyond self-build to the design and operation of wood and electrical workshops, and a small forge, and experimenting with brick and roof sheet making kits and coppice crafts. Many workers also carry out individual crafts in their own time, including weaving, spinning and woodturning, as well as more technically based skills like electronics and metal casting.

Gradually, a village is forming, although the community extends beyond the reaches of the quarry itself, and includes many families that live in the local area and work for us, and

a shop in Machynlleth that sells wholefoods and runs a small cafe, providing an important link with the local community.

Exhibition

Given that there is a lot happening at the Centre, what does the average visitor see when he or she goes round? We learnt very quickly that most people on holiday don't like thinking too hard, so a defined route makes for an easier visit, and allows us to block off some areas around individual houses. Similarly, exhibitions and explanatory signs need to be clear and professional, and keeping up to date with signs and notices is a more time-consuming job than people might imagine.

The site is laid out so that people can follow a path around and see what is happening, and we have grouped similar things together to provide a logical display wherever possible. Signs explain machines and techniques, and the working systems are backed up by indoor exhibitions giving details about work taking place in other parts of the world. A slide show is available, and information is provided in a large bookshop at the end of the tour.

However, the difficulties in putting over a new philosophy effectively distinguish us from other tourist spots.

People tend to come to us with preconceived ideas, and will view the site positively or negatively as a result, often with little reference to what is actually there. A few years ago we had an AA sign saying 'Self-Sufficiency Exhibition', and people would see the calor gas bottles that we use for cooking and claim that they had 'caught us out', as if we were trying to pull a huge confidence trick on the public. We have gradually realised just how threatened people feel by radically new ideas, and that in order to get a positive response we have to put our case very carefully. We now never say, for example, 'you should do . . .' something, only 'we do this and it works' or 'if you did such and such you would save money/energy/grow more food' etc. By cutting down the fervour of our message we put people off less.

Second, we have to contend with a generation that has grown up with slick displays and the 'hard sell'. A large percentage of people,

(including many 'environmentalists'), will see a stationary windmill and immediately assume it is broken, without bothering to think if it is stationary because the wind isn't blowing, or it is being modified, or serviced, or is switched off because the batteries are full. Presenting a genuine lifestyle means that not everything is working perfectly all the time, (especially when you consider that we are also trying to carry out research), yet this gives us serious problems of credibility with people used to accepting bland assurances that all is working well, even if the illusion is only skin deep.

The third challenge, in terms of display, is the wide variety of people visiting us, ranging from the casual tourist in search of entertainment, to the academic or politician seeking hard facts and experimental data. Long, enthusiastic explanatory signs are wasted if people can't be bothered to read them after the first few, yet the explanations are vital to the serious student. We have compromised with bold, snappy captions which give the gist of what people are looking at without losing their attention, expanded into larger amplifications below for the more dedicated.

Research

Most of the research carried out at the Centre is just a part of living; finding out how techniques work in practice, how solar panels and windmills bear up under constant use, which insulation lasts best and so on. However, there are occasional research projects as such, often in co-operation with universities and colleges, or independent researchers, including surveys, efficiency tests on equipment, monitoring systems and drawing up strategies for resource use in the future.

More research papers are now being released, and the Centre is starting to take a more active part in outside bodies, like the newly formed Energy Group for Wales, and Warwick University, which is running a degree course in Appropriate Technology.

Education

As the entire aim of the Centre is educational, both within the group of people working there and the display for the outside visitors, it may seem strange to spend time specifically on 'educating' people. However, with more and

more parties from schools and universities, and a growing number of enquiries from others that cannot make the trip in person, we have been forced to provide materials and facilities aimed specifically at these groups.

The first stage in this development was the publication of two education packs, on Energy and Food, containing information sheets, plans, posters, booklets and teaching ideas, and aimed to provide the background to teaching about them in schools. These back up information sheets and Do-It-Yourself plans for the general public, and a growing number of booklets and technical reports on our work, plus a set of slides, questionnaires for schools and activity sheets for children.

Visitors to the Centre itself have the option of paying extra for a guided tour, and can see the video film in the exhibition hall on request. A wholefood restaurant runs for most of the year, and the bookshop has the largest collection of AT books in the country.

We have also recently completed a large lecture hall, with accommodation above, and run weekend courses from the autumn to spring, on all aspects of our work. These attract people from all over the country, including amateurs and professionals, and are being expanded to include occasional conferences and meetings of other groups who want to use our facilities.

The Future

Despite the advances made over the last seven years, there is still much to be done. Technology constanly needs updating, if we are not to fall far behind the current developments and lose our effectiveness in the process. Changes occuring elsewhere are reflected within the Quarry, and long-needed developments are still waiting to be done. Far more of our information needs to be published, and we are just starting to work with outside publishers, with the launch in August of our Ladybird book of Energy. More research needs to take place in the garden, and we still have no effective recycling project in the area, despite many plans and attempts.

NIGEL DUDLEY

For biographical notes etc. see p.189.

LIVING AND LEARNING ABOUT ALTERNATIVE LIFESTYLES: SOME AGENCIES AND RESOURCES

Graham Pike, Deputy Director, Council for Education in World Citizenship (CEWC), London, UK

Any unwary traveller who branches off the main road into the wilderness of 'alternatives' may wonder, with some alarm, just where he is likely to end up. Having made that journey myself in the not too distant past, I would like to erect a few signposts for anyone who may wish to follow. Not that the signposts will tell you where you could end up — the spirit of enterprise and resourcefulness which typifies the alternative movement would surely preclude such a finality; they will, I hope, give you some indication of possible routes to follow.

The signposts themselves, in the shape of lists of organisations and resources, may appear to lack direction and cohesion. But then, what is it that makes an alternative 'alternative'? Is it simply a way of doing or perceiving something which is different from the accepted norm? And, if so, where does one draw the line: is anarchy, too, not an alternative? I would suggest, however, that there does exist a unifying theme and definite sense of purpose amongst the seemingly disparate branches of the alternatives movement. Whether in the field of industry, the environment, food, technology or whatever else, the driving force is concerned with putting human life back into some perspective on our planet; or, to borrow the title from Kirkpatrick Sale's book, to perceive ourselves in 'human scale'. This perception encompasses the natural and animal worlds too, thus providing for the ecological balance which is central to an alternative way of living.

It is impossible to convey the wealth of thought and effort that is being spent on seeking realistic alternatives — from the tiny organic smallholding to the industrial co-operative.

However **Graham Pike at CEWC, Cobham House, 26 Blackfriars Lane, London, EC4V 6EB (Tel. 01 236 0348)** has compiled a 'directory' of current organisations and other resources in UK, and would welcome enquiries. **The New Era** hopes to publish this together with comparable lists from the United States and elsewhere. Meanwhile we mention two:

TRANET: Transnational Network for Appropriate/Alternative Technologies, PO Box 567, Ranglely, ME 04970, USA. Publishes a quarterly Newsletter-Directory at \$15 of events and resources from all over the world.

SCHUMACHER SOCIETY, Ford House, Hartland, Bideford, Devon, UK, publishes 'Resurgence' a bi-monthly journal at £6.00 p.a. AW.Ed.

Beyond The Seventh Enemy: towards an appropriate politics of the person

Ronald Higgins, UK

In his book 'The Seventh Enemy' Ronald Higgins identified six impersonal threats to the future of mankind — the population explosion; the maldistribution of food; the scarcity of resources; the degradation of the environment; nuclear abuse and, lastly, the tendency of science and technology to escape human control.

But the greatest danger of all was mankind's apparent inability to meet the six threats with vigour and imagination. This, the human factor in the global crisis, he called the 'Seventh Enemy' and it essentially consisted of two elements, political (or institutional) inertia and individual apathy or blindness to realities. He then analysed these phenomena and suggested ways in which both governments and individual citizens could constructively change direction.

'The Seventh Enemy' is being republished in a revised edition by Hodder and Stoughton in October 1981 (at £3.95). It could not however take account of his most recent thinking and activity, especially the use of small groups in a kind of political therapy to counter the widespread feeling of individual 'powerlessness'. As his article — and his book — make clear Ronald Higgins does not deny the immense power of political and economic systems or the now urgent need to reform them. He does however wish passionately to reaffirm the creative potential of the individual person. He says, and isn't this what Robert Muller is also saying, that unless we change nothing much else is likely to.

Where there is darkness there is also light. In parallel with the frightening convergence of various hideous dangers to contemporary mankind there is also a convergence of positive ideas and forces which are pointing towards a different future, a future that is at once just, peaceful and sustainable.

I said the two convergences were growing in parallel. It would be more accurate to say that the positive convergence is emerging from the breakdown of old structures, old ideas, old practices. The negative is the mother of the positive, or can be. As in a neurotic individual, the moments of truth — and of hope — emerge only when he or she reaches full consciousness of the impossibility of the old ways.

The Negative Convergence

But to take the negative side. If things were to go on as they are, the world of 2,000 AD will have a total population of over 6 billion (2 billion more than today) of whom half or more will live in conditions of recurrent hunger, material deprivation, environmental squalor and political repression. Already nearly a billion are enduring conditions of 'absolute poverty' according to the World Bank. A further billion live little better. In twenty years time four fifths of humanity will be Third-Worlders and if proposals broadly like those of the Brandt Commission have not been urgently implemented — and that means soon — the chances are that this human majority will be arraying themselves against **both** the (rich) capitalist and (rich) communist worlds in a global struggle for survival. Some would accuse me of pessimism in saying this but far fewer than three or four years ago. And note the qualification: 'if things go on as they are'. Whether or not they do is up to us. There is nothing inevitable about human history. The apocalypse is possible. At present by our actions and, not least, our inaction, we are making it **probable**. And apocalypse is not too strong a term because the desperate instabilities of the North/South arena could well precipitate the East/West Armageddon for which both sides have so grossly over-prepared themselves.

The Positive Convergence

What then of the positive convergence? Of what does it consist? It is at once a critique of the old ways and the harbinger of the new. And one focus of the critique has been the recognition of the startling amount that capitalism and communism have in common. Both are profoundly materialistic; both see economics as the key to life; both are committed to the belief that science and technology are somehow neutral tools for the

achievement of what they see as government's prime aim — a (literally) gross national product and a high position in an international league that some of us have decided we do not want to play in.

There are of course differences between East and West. The East is somewhat (only somewhat) more egalitarian in slicing up what we rightly call 'the cake' (much of the poor South cannot afford bread). And the West is (in general) more concerned to preserve political liberties. Yet in the worship of scale, in the pursuit of 'prosperity', in their common blindness to environmental values and the scarcity of fossil fuel and other resources both super powers and their allies are tarred with the same brush.

The critique, then, of the politics and economics of scale has, therefore, two foci. One is of the ways of life that the remorseless drive for more has sucked us into. The other is of the human and biological consequences of the large scale technologies we have been blind enough to call 'advanced'.

The ways of life have involved mass urban living; noisy and polluted work places; a supine obedience to often insulting advertising; increasing rates of violence and suicide and a dreadful impersonality in our relations with immense educational institutions, industries and governmental bureaucracies. In the last analysis we find ourselves living at a pace and in ways which leave little space for the quietness and conviviality we crave. And we do all this for an income which, given the limits of Spaceship Earth, cannot be long sustainable, especially when the unmet, basic needs of the human majority are brought into the equation.

This situation has come about partly through our failure to recognise at what point our own legitimate material needs become needless luxuries. But more subtly we have failed to see how technologies can in effect become counter-productive. Ivan Illich among others has shown how modern transport systems can increase the effective distance between people — our car-choked cities illustrate the point. Likewise modern medicine has done less good and caused more definite harm than it readily acknowledges. Even education has come under

Illich's stern hammer. Should its central purpose be to equip people for industry? Or for life and relationship in a wider sense (and for large patches of unemployment)?

What is 'Success'?

The inappropriateness of much modern technology and not least of the unspoken outmoded ideas behind it may be evidenced by numerous examples from the Third World. A plastic shoe factory was installed in Ghana. There was new work for a handful of plastics operatives, an increase in the gross national product and some contribution to foreign exchange earnings. A success? What was not noticed for some time was that some 400 cobblers in the 'traditional' economy who had been making good shoes out of old tyres had been put out of work and their families deprived of income. There were not only hidden environmental costs but significant social costs in terms of employment and social services. And when such 'modernisations' go beyond a certain point there could well be political costs too. Theoretically the highest GNP and international league position might be achieved with only say 20% 'gainfully employed'. In practice, however, such a society would be both socially sick and politically explosive.

Reappraisal of Purposes — and Means

For all these and other reasons, some of them deeply personal to the protagonists, we are seeing the beginnings of a radical reappraisal of both social purposes and social means. The intellectual contributors to this movement, not all of whom would subscribe to the full 'alternative' philosophy, include Paulo Freire, Ivan Illich, Leopold Kohr, Edward Mishan, Theodore Roszak and, of course, the late E. F. Schumacher whose 'Small is Beautiful' has now secured the implicit prestige of a popular cliché.

Their work and others' has set in train a process of drastic redefinition of central concepts like wealth, growth, work, community, education, health and, not least, of 'security'. For we are discovering that so-called 'defence' policies not only conceal an obsessive preoccupation with the preparation for wars which are at once unnecessary and po-

entially catastrophic but also a dangerously narrow interpretation of international conflict in which the argument (sadly on both sides) is conducted largely in terms of weapons systems (Cruise, SS20, Trident and so on) rather than in the more intelligent terms of international justice and law, accommodation of differences, confidence-building measures, conflict resolution, and positive peace making.

In all these contexts we are asking a question that is startling in its simplicity. What do we individual human beings want from our societies? And the fundamental answers comprise an elementary list of which the grand abstractions of classical economics, political theory and strategic calculation had been losing sight. We want good food, sound shelter, satisfying work, opportunities of service, strong (but not too strong) families, lively neighbourhoods, good fellowship, artistic and political freedom, sheer fun and time and space in which to work out our private notions of personal fulfilment which, for some, is (perhaps rightly) seen in terms of **salvation**.

These searchings are not confined to the egg-heads (those who Senator MacArthy defined as people who could read without moving their lips). Practical craftsmen are working with engineers and others to devise intermediate technologies that, for example, can afford to the poor Third World farmer a sensible and achievable choice between the ancient scythe and the combine harvester. This edition of **The New Era** gives many examples of the potent role that new or revived technologies are beginning to play not only in the poor world but in the rich.

Self-Questioning

At the same time millions of people worldwide are experimenting with new modes of life or new practices within the mould of the old structures. There is profound self-questioning from the communes of San Francisco to the personal growth movement in, say, Newcastle, to the energy experiments at Commonwork in Kent, to the restless shipyards and factories of Poland. Some of the experiments are drastic; some of course are slightly potty; many will prove ephemeral;

even more are being quietly conducted by individuals and families who are trying out a simpler, more frugal, less money-obsessed, more serious **and** more enjoyable, life.

One of the most interesting and perhaps most potent sources of change is the refreshed interest in the social processes of effective change. We have seen the birth (or is it re-birth?) of the idea of the self-organised informal network of people with common interests and causes. Once people confront and question their feelings of powerlessness it is astonishing what they can achieve and, indeed, what hidden resources of skill, ingenuity and adaptability they can find within themselves and their partners. Trapped housewives are creating their own playgroups; villagers are making their own shop; neighbours are grouping in opposition to environmental lunacies; Third World children are discovering they can play a useful role within informal self-help health services — which is often all there is. And, not least remarkably, women have shown all of us how effective and informal, non-party politics can be in their continuing struggle for equal rights.

Re-empowering the Person

It is perhaps the growing discovery of the richness and potentiality of the individual person which offers most hope for the radical transformation of a world otherwise headed via political inertia and individual myopia towards insupportable injustice and irrecoverable nuclear carnage. The individual person is at once the ultimate beneficiary, the right focus and the fundamental source of constructive social change. Questions of economic and political power structures, of suitable scale, of appropriate technology, are all highly important. But changes in these areas depend crucially on our personal awareness of the universal needs, our personal concern that they be met and, most important of all, on our personal effectiveness in influencing the decision takers.

Theoretically of course the ultimate power in a democracy, not just the right to influence our governors, belongs to us. Our power at the ballot box is only periodically — and provisionally — transferred to our elected

legislators. But even they have very limited power in practice as I know from my own Foreign Office experience which included working directly with Ministers. Their characteristic work is less 'wielding power' than navigating between rival interests and pressure groups.

The tragedy is that we are generally so supine, so mesmerised by the twin illusions of central power and individual powerlessness. The Poles have no rights and use them; in much of the Western world we have ample rights and content ourselves with self-indulgent complaining. There are of course tens of thousands of exceptions. Brevity is bound to over-simplify. Yet, in general, there is I believe a feebleness in Britain, for example, that amounts to a betrayal of the high ideals and immense courage of those who over generations fought to secure the democratic rights and opportunities we are, mostly, failing to use.

If we believe, as so many now do, that the standard domestic political arguments about monetarism and welfare economics bear little relation to the true and global agenda then it is up to us to insist upon more national concern with Third World poverty, energy-conservation, environmental values and the construction of a more just and less vulnerable international order.

How can we do it? Broadly the choice has been between effort as individuals and effort within the conventional frameworks of political parties and pressure groups. The first tends to be short-lived, a temporary burst of hyper-activity that swiftly burns out. The second though also useful and necessary, tends to be unsatisfyingly impersonal, an alternation of pedestrian envelope-addressing and abstract debate.

Outer and Inner

What we are beginning to see is that the great issues (like international justice and the nuclear threat) are at once political and personal. The outer and the inner dimensions are both pertinent. Justice involves personal sacrifice. The peace issues also have to do with inner anger; with inner fears; with our capacity (even our need?) to construct external scapegoats; with our tendency, for ex-

ample, to be sucked into the reciprocally reinforcing paranoia between East and West.

So we need an appropriate political technology — a politics as if the person mattered; the person in all his or her complexity and psychological depth, not just the 'individual' a term which can carry echoes of a dubiously legitimated selfishness. We need to conduct a journey inward as well as outward. We need confrontation about our passivity and about some of our unexamined attitudes. We also need, and at the same time, a measure of personal support and encouragement.

This politics of the person has two aspects. First it is the common theme linking our growing concerns about say a medicine of the whole person; an architecture that creates homes-in-community rather than housing units in tower blocks; a development philosophy that meets the needs of the poor by working with the poor. But secondly it is the politics of the re-empowered individual who works both alone and in the formal party structures but all the better through being an active member of a small group of friends, or of people who become friends.

A Political Therapy? — Democracy Users' Network

Such groups, and the inward journey/outward journey philosophy, have already shown their power within the Women's Movement and indeed in contexts as diverse as alcoholism, slimming, religious worship and psychotherapy. Might they not also form the basis of a sort of political therapy? Such anyway is the hypothesis some of us are working on in creating our new Democracy Users' Network.* Our so-called Cells of Seven — informal groups of about that number — are concerned above all with fostering personal insight and effectiveness. Their fortnightly meetings are not hamstrung by the exhausting business of reaching agreement on policy (though they do discuss policy too.) They are concerned with discovering and developing unused talents and discussing ways in which we can more effectively impinge on parliaments, government departments, local authorities, the media, you name it. And throughout our focus is as much on the individual member as on the politics. It is a

quest for a healthier and more vigorous relationship between the two.

We make one promise in advance: we will not spoon-feed you. We don't offer solutions or dogmas. Nor are we putting ourselves up as a new kind of expert. It is after all the expert who tends to reduce us to helpless dependency. What is crucially needed, and what we are experimenting with, is a re-gathering of the individual person's sense of self, his sense of his true needs and real capacities. This self is not of course the self which is 'selfish' but the higher self with ideals and real frustrations, aspirations and real difficulties.

The Root Inspiration

Perhaps the root inspiration of the alternatives movement will eventually come to be seen as higher and also deeper than a refreshing range of alternative technologies, alternative ways of life and the alternative politics of persons. It may be an alternative wisdom, a sort of amalgam of the most unifying strands in the philosophy, psychology and religious thinking. For amidst the general fracturing of inherited ideas and orthodoxies we may be witnessing the birth pangs of a new spiritual revolution, one less concerned with intellectualised doctrines and dogmas than with the ultimate concern at the ground of our being both as individuals and as members of an astonishing natural order of living creatures.

Man's age-long quest for meaning and purpose has taken myriad forms and it would be arrogant for any of us to dismiss the claims of any particular creed. Yet perhaps the best amongst any particular set of believers are those who constantly reach out to the rest of humanity in order not to purvey particular beliefs or practices but to listen for and to share the profoundest experiences of men and women who, as we know, live always towards their own private death and neither bring anything into the world nor take anything out of it. Except, that is, what they have done and been while they were here.

* Anyone interested in what we are doing should write to Kate Danziger, 2 Wingmore Road, London, SE24 for further information. From UK please send a stamped addressed envelope.



Ronald Higgins is the son of a celebrated detective and a brilliant, self-taught dressmaker. He won a First in social sciences and philosophy at the London School of Economics, of which he is now a Governor, and subsequently taught sociology at Oxford. He then entered the British diplomatic service. His career took him to Tel Aviv and Copenhagen before giving him two and a half globe-trotting years on Edward Heath's personal staff at the Foreign Office. His last post was as head of Chancery, Jakarta. From 1968 to 1976 he held senior positions on 'The Observer'. He is now a freelance writer and lecturer, and divides his time between London and a stone cottage overlooking the Black Mountains of Wales.

Alternative Defence

Dunamis Autumn Lectures, Wednesdays at 6.30pm, at St James's Church, near Piccadilly Circus on the south side of Piccadilly.

Nov. 4 **Dr HORST AFHELDT:**

Professor, Max-Planck Institute of Social Sciences,

'Alternative Approaches to Defence in Europe'.

11 **BEN TER VEER:**

Chairman of Dutch Inter-Church Peace Council.

'Mobilising Public Opinion'.

18 **Dr ANTHONY STORR:**

Consultant Psychotherapist.

'What Makes Individuals Violent?'

25 **JIM GARRISON**

Author of 'From Hiroshima to Harrisburg'.

'A Nuclear-Free Europe and USSR'.

Dec. 2 **The Rt. Revd GRAHAM LEONARD:**

Bishop of London.

'The Politics of Forgiveness: Towards a Theology of International Security'.

9 **FIELD MARSHALL LORD CARVER:**

'War as a Continuation of Policy'.

Enquiries to: Dunamis, 197 Piccadilly, London, W1.
Telephone 01 734 5244/0956.

The Taskforce for Education for Peace and International Understanding

Lida Dijkema, Secretary, Den Haag, Netherlands

There follows a shortened version of an article sent by Lida Dijkema, van Merlenstraat 104, 2518 TJ Den Haag, on behalf of the Dutch Section of the WEF. It was initially written by members of the Taskforce of which two members, Peter van Stapele and Gerard van de Ven, were present at the WEF conference at Roehampton in 1980. They have, incidentally, with the cooperation of Lotus Barbillon, Franky Berhиту, Dolf Gagestein, Maria Gudula Schilte, Sacha van Stapele, Lida Dijkema and Karen van Stapele also produced an interesting memorandum on the conduct of that conference which may be of help in the planning of the Korean one in 1982.

The main themes of the article are the importance of recognising the structural violence contained within society (which otherwise gives the lie to 'peace') and the global links of each individual. It is suggested that we have to learn how to cope with resistance to change in all its manifestations — through identifying with each other, and encouraging new attitudes to authority which foster shared responsibility for studies and social events in school.

The 'Taskforce' is a sub-group of the Working Party of the Netherlands National Commission for UNESCO. It is the successor to the Commission's Education for Peace Project Group, one of whose tasks was to organise a conference in Noordwijkerhout in 1975.

Our concept of education for peace and international understanding is related to development education, both of which are products of the 1960's. The defining of the concept of 'structural violence' by critical students of the phenomenon of war, in which peace is regarded as more than simply 'the absence of war', has led to a structural approach to global relations.

The conviction became prevalent in the early seventies that the realisation of the link between global relations on the one hand and one's own personal setting on the other would encourage willingness to act and thus to bring about changes which could ultimately lead to a more peaceful and just global community.

At the same time it was realised that changing one's own situation would not automatically lead to change in global relations.

What this comes down to is that one's own situation does not stop at one's own front door, but is interwoven with world-wide events and for this reason should be seen in a wider and global context.

These considerations led to further development in the Netherlands of the concept of education for peace and international understanding. The foremost objective was not to show that education was a question of learning skills to settle conflicts, nor of cultivating an attitude designed to remove feelings of enmity and prejudice against others, but should attempt to expose the structural causes of violence and injustice with the aim of changing those structures.

The individual acts of people in daily life are the central theme of the education process. Consequently, education is not a question of making other people aware on the basis of a hierarchical learning and transference model in which 'those who know' tell 'those who do not know' what the problems are, how they came about and how they should be solved. Education for peace and international understanding is a development process involving people discovering for themselves that they are not free or that they do not allow others to be free and why this is and who is the cause of it. The process is intended to enable people to discover the resistance that change inspires, and how they can cope with this when they try, along with others. However, one must have a mental picture of the situation of people in other parts of the world. If education does not help this it could lead to group egoism and to an exacerbation of unjust situations, tension and conflicts.

Education for peace and international understanding is a movement in which people in all sectors of society work, live and learn and which they themselves set in motion: in that process they can learn to work together with others for change for a more just society

in the Netherlands and beyond.

In schools many pupils are offered a fragmented picture of the world and of mankind which is remote from the world of their experience.

The mainspring of action lies deep within the individual and in the world of reality (i.e. not in ourselves alone). Only when we learn to work together to solve our own problems, will we be able to combat the causes of repression and the exploitation of others, because their problems are ours and they are also interconnected.

This message of the nature of education for peace and international understanding is not only spread by means of the end products (project books, teaching aids, etc.), but is connected with the building up of relationships between people who can support one another by comparing experiences and exchanging information.

Transferability means that the participants in the educative process for peace and international understanding pass on what they have learnt through their relationships with other people.

The introduction of this concept into Dutch schools is bound to have major repercussions. They will have to ask themselves a number of questions such as

- To what extent is the school prepared to allow pupils to decide about arranging their own learning **situations**;
- what are the expectations of pupils towards persons in authority and to those who solely have power;
- how are relationships viewed between the pupils themselves, and between pupils and teachers;
- to what extent is the school involved in events in the world outside.

Essentially, this involves developing the potential and the skills needed to work actively in all manner of social processes (at home, at school, at work in the neighbourhood). Everything else should fit into this context.

Education and society influence each other. Developing and joining in activities outside the school is a major part of the training process. It is a question of giving pupils the opportunity to develop on the basis of their own experiences, interests and problems in co-operation with others. They have to be given time to come to understand things themselves. It is a way of working in which the events in the world outside, which are reflected in the world of experience of the pupil, are involved in their development.

Viewed in these terms, education in schools becomes a fundamental instrument by which to change one's own situation and to work towards bringing about a more just and peaceful world society.

Basis of the Group's Work

The Group tries to provide a service to other groups concerned with education for peace and international understanding, while recognising that they are autonomous, and only call on external assistance where they feel the need. The Group is a suitable body to provide a service, as it operates within the framework of UNESCO.

The following brief descriptions of some projects supported by the Taskforce may serve to give an impression of the kind of work it does.

English commentary for the film 'Jansen woont naast Mustapha'

(Jansen lives next door to Mustapha) about the educational problems in the Schilderswijk area of the Hague.

The Freire Method (education through experience)

A project comparing application of the Freire method in the Netherlands with experiences in Colombia, based on research carried out there by the University of Groningen.

Pax Christi Vlaanderen

Conference of working parties concerned with peace education based on exchanges between Pax Christi Vlaanderen and the Taskforce.

Translation of articles

The group assists in the translation of articles to aid international exchanges of information and working experiences. Some of the articles translated into English with the assistance of the Group are:

'Werken met Zuid-Afrika' (Working with South Africa); **Vernieuwing** (Innovation in Upbringing, Education and Society), October 1979, Vol. 38 No. 384;

Ben ter Veer: 'Mondiale vorming in onderwijs' (Education for peace and International Understanding at School); **International Spectator**, March 1979, Vol. 33 No. 3;

Report of the 1980 London Conference of the World Educational Fellowship;

Roy Muyata's 'The Repatriation of Tamils of recent Indian origin from plantations in Sri Lanka to India' has been translated from English into Dutch.

Film on the Maoris' struggle for land

The Group has supported the compilation of a film from existing material on the Maoris' struggle for land in New Zealand.

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A Copernican View of World Co-operation

Robert Muller, United Nations Economic and Social Council, New York

Experts and simple questions

An event which greatly helped me to understand better our global world was a meeting of the American Association of Systems Analysts held in New York City in the 1970s. The organisers had requested the United Nations to send them a speaker on the subject: 'Can the United Nations become a functional system of world order?'

I was intrigued by the question. What was meant by 'functional system of world order'? Who were these men who called themselves 'systems analysts'? What was this new science? I was unable to find a speaker among our UN experts, for we simply did not have any systems analysts. Remembering the severe words of H. G. Wells directed at the League of Nations(1), I decided to go and speak myself to the congress. I attended the meeting during a weekend, which gave me an opportunity to listen to the other speakers and to get acquainted with them. They were very remarkable people — philosophers, sociologists, biologists, mathematicians — who tried to devise a new world order from the immensely complex relations which bind everything together on our Earth. They were the new scientists of interdependence. I was at a loss, however, as to what I could say to them. Their science was too complex, too mathematical for me. I did not know the first rudiments of it. To pretend the contrary would have been foolish. Nevertheless, I had to answer as well as possible a very simple question: 'Does the United Nations perform functions which contribute to the peace, order, justice, well-being and happiness of humans on this planet?'

Since the listeners were experts in 'systems', the least I could do was to present the UN's work in a 'systematic' way. I tried to conceive the most general framework possible. I visualised therefore our globe hanging in the universe and saw it first in its relations with the sun. I viewed it then as an orange

cut in half and saw its atmosphere, its crust and its thin layer of life or biosphere. Within the biosphere, I saw the seas, the oceans, the polar caps, the continents, the mountains, the rivers, the lakes, the soils, the deserts, the animals, the plants and the humans. Within the crust of the Earth, I saw the depths of the oceans, the continental plates, the underground reservoirs of water, oil, minerals and heat. Within the mass of four billion people, I saw the nations, races, religions, cultures, languages, cities, industries, farms, professions, corporations, institutions, armies, families, down to that incredible cosmos, the human being. In the human person, I saw the rich, miraculous system of body, mind, heart and spirit linked through senses with the heavens and the Earth. I visualised that person from conception to death. I saw the 60 trillion cells of his body, the infinitely small, the atom, microbial life, the incredible world of genes, which embody and transmit the patterns of life. And all along this Copernican path, at each step, I ask myself the question: 'Are humans co-operating on this subject? Are they trying to understand it, to appraise it, to see it in relation with everything else and to determine what is good or bad for humans, what should be changed or not? Was the subject before the United Nations or one of its agencies? Was the United Nations system dealing with it?' And the answer was usually yes.

Yes, the UN is dealing with the relations between our planet and its sun: in 1954 UNESCO convened a first colloquium on solar energy; in 1961 the UN convened a world conference on new forms of energy and produced three volumes on solar energy; in 1973, UNESCO sponsored an international conference on 'The Sun in the Service of Mankind' which reviewed all relations between our star and ourselves — energy, food, life and habitat. And in 1981 the UN will again hold a world conference on new and renewable

sources of energy, including the sun.

Yes, the UN is dealing with outer space: a treaty on outer space was concluded in 1967 and a world conference was held on this new frontier in 1968; outer space has been declared a common heritage of mankind free of all weapons; objects launched into space are registered with the UN; astronauts are envoys of mankind; damages caused by objects falling from space are regulated by a UN convention; a treaty on the moon and other celestial bodies has been adopted; the International Telecommunication Union is allocating frequency bands for satellite telecommunications; the World Meteorological Organisation receives world-wide weather and climate data from satellites; the Intergovernmental Maritime Consultative Organisation is arranging for an international satellite which will serve all ships and navigators around the world; the Food and Agriculture Organisation receives outer space information on weather, crop outlooks, floods and plant epidemics; UNESCO is testing educational systems by means of satellites and another outer space conference will be held by the UN in 1982.

Yes, the UN is dealing with the gaseous layer surrounding our globe, the atmosphere with its components, the troposphere, stratosphere and ionosphere. Under the auspices of the World Meteorological Organisation, governments are co-operating in Global Atmospheric Research Programme. The limited Nations Environment Programme (UNEP) is keeping a check on the state and the quality of the atmosphere and the ionosphere. It convened in 1978 a world conference on the ozonosphere. The International Civil Aviation Organization is dealing with air safety, international air traffic and a legal order for world air transport.

Yes, the UN is concerned with our globe's climate, including the possible recurrence of ice ages: the World Meteorological Organization held a first world climate conference in Spring 1979.

Yes, the UN is concerned with the total biosphere through project Earthwatch, the Global Environment Programme of UNEP and UNESCO's programme 'Man and the Biosphere'.

Yes, the UN is dealing with our planet's

seas and oceans through the Law of the Sea Conference, UNESCO's Intergovernmental Oceanographic Commission, FAO's work on world fisheries, IMCO's concern with maritime transport, UNEP's work and treaties on the sea environment, etc.

Yes, the UN is dealing with the world's desert through FAO, UNESCO and UNEP. A World Conference on Desertification was held in 1977.

Yes, the UN is dealing with the world's water resources and cycles: a World Water Conference was held in 1978.

Yes, the UN is dealing with the continental plates, international rivers, underdeveloped nations, the cultures, races, religions, languages, cities, infants, adolescents, women, malnourished, workers, farmers, professionals, corporations and almost any other conceivable group or global problem of this planet.

Yes, the UN is dealing with man, this alpha and omega of our efforts, the central unit of all this gigantic Copernican tapestry. Man's basic rights, justice, health, progress and peace are being dealt with from the foetus to the time of death.

Yes, the UN is dealing with the atom in the International Atomic Energy Agency, and with microbiology and genetics in UNESCO, the World Health Organisation and FAO.

Yes, the UN is dealing with art, folklore, nature, the preservation of species, germ banks, labour, handicrafts, industry, trade, tourism, energy, finance, birth defects, sicknesses, pollution, politics, the prevention of accidents, of war and conflicts, the building of peace, disarmament, atomic radiation, the settlement of disputes, the development of world-wide human co-operation, the aspirations of East and West, North and South, black and white, rich and poor, etc.

Something gigantic was going on

I went on like this for more than an hour. When I finished, I still had a bagful to say, but I was exhausted by my exaltation for the vastness of the co-operation I had seen develop over my 30 years of service in the United Nations. It was now very clear to me: there was a pattern in all this; it was a response to a prodigious evolutionary march by

the human species towards total consciousness, an attempt by man to become the all-understanding, all-enlightened, all-embracing master of his planet and of his being. Something gigantic was going on, a real turning point in evolution, the beginning of an entirely new era of which international co-operation at the UN was only a first outward reflection. I had not seen it so far, because it had come in a haphazard way, in response to specific events, needs, crises and perceptions by governments and individuals all over the planet. But the result was now clearly here, glorious and beautifully like Aphrodite emerging from the sea. This was the beginning of a new age, a gigantic step forward in evolution. This was unprecedented and full of immense hope for man's future on his planet. Perhaps after all, we would be able to achieve peace and harmony on Earth. This time, humankind would be forced to think out absolutely everything and to measure the totality of our planet's conditions and evolution in our solar system and in time. The games of glory, aggrandisement and domination by specific groups would soon find their limit. The great hour of truth had arrived for the human race.

I saw it all coming ever more forcefully, despite the disbeliefs and grins of the cynic. In my office, I could cover an entire wall with this Copernican cross-sections of world co-operation from the infinitely large to the infinitely small in dozens of international agencies and countless meetings. What was the sense of it all? It was simply to achieve peace, justice, order and progress for everybody. And what was behind peace, justice order and progress? The attainment of happiness and of an unprecedented consciousness and fulfilment of all guests admitted to the miracle of human life!

When I finished, there was a long silence in the audience. No one applauded for a while. What I had said was probably too far-fetched, too exalted, too beautiful to be true. Or perhaps each listener was absorbed in his own thoughts and perceptions of the incredible human adventure on our tiny planet spinning in the universe. At last, one of the panel members, a biologist, Edgar Taschdjian, took the floor and said:

'Gentlemen, I had heard several proposals for world systems during our Congress. Their authors thought that they had covered the entire world. But I had told you that the most daring of them did not reach the heel of what existed already in the United Nations. I am sure that Mr Muller would be at a loss to provide us with a complete chart of all the agencies, programmes, organs, suborgans, centers, groups, meetings, arrangements and consortia which compose today the United Nations system. Anyway, this system is changing so fast that a static presentation of it would be of little value. Yes, gentlemen, we are far behind the actual, political world. We must awaken to this fact and raise our sights to the height already attained by the United Nations System . . .'

I was thinking at high tours during that time: in my Copernican overview, I had found several gaps; there was no world-wide co-operation for the polar caps, the world's cold zones, the mountains, our topsoil, standardisation, world safety, prevention, the family, morality, spirituality, world psychology and sociology, the world of the senses, the inner world of the individual, his needs, values, perceptions, love and happiness. Co-operation was insufficient on consumer protection, on the world's 400 million handicapped, on the world's elderly, on world law, on the ultimate meaning of human life and its objectives. And political men were still dragging their feet in antiquated, obsolete conflicts which prevented them from seeing the vast new Copernican scheme of evolution which was dawning upon the world.

Or was I dreaming and living in a sphere of fantasy and wishful thinking, like Teilhard de Chardin, H. G. Wells, Albert Schweitzer, Sri-Aurobindo, Sri Chinmoy and a growing number of others? They too saw the world from the outside, as it hangs and twirls in the universe, and had visualised the grand journey of mankind towards oneness, convergence and unprecedented levels of fulfilment. Were they all wrong? Was I wrong too? No. Everything I had learned, lived and observed pragmatically day by day for 30 years in the UN, realistically pointed to it. We were approaching Teilhard's point of convergence, Wells's last chapter of the 'Outline of History',

Schweitzer's reverence for life, Sri Aurobindo's total consciousness, Sri Chinmoy's world oneness. And it was coming much faster than anyone could dare to hope. For the first time in human evolution, it came as a world-wide wave, above and beyond all disciplines and groups, born from our Copernican knowledge of the total capacity and limits of our planet. And it was only the mere beginning of the apotheosis of human life on Earth. Still there was missing a great core of political humanists, thinkers, prophets and leaders of people who would concern themselves with the deeper objectives and reasons of human life, its uniqueness, its miraculous character, our full potentials, our perceptions, sentiments and inner lives. But they would come soon. What a prodigious time we were about to live.

Returning to Earth

Suddenly an image came to my mind. It was the good person of U Thant. He too had foreseen a serene, enlightened world, a world of peace and understanding enriched by ethics, morality, spirituality and philosophy. I remembered the scene of a reception he had offered to the US astronauts after the first moon landing. I was talking in a corner with one of the astronauts. The Secretary-General came near us and enquired what we were talking about. The astronaut answered:

'Your colleague is asking me what I thought when I saw for the first time the entire Earth from outer space'.

'Oh, I see!' said U Thant. 'I am not surprised by his question. But I am afraid he is not expecting anything new from you. He just wants a confirmation, for he has been living on the moon long before you, looking down on Earth with his global eyes and trying to figure out what the human destiny will be'.

Vanity of vanities! U Thant was reminding me to take all this with a grain of salt and to return to Earth! My Copernican scheme receded for a moment from my mind and there remained only his enigmatic and kind smile, while the systems analysts were pursuing a discussion which became more and more incomprehensible to me . . .

Dr Muller is Secretary of the UN Economic and Social Council. He is also an author ('Most of All, They Taught Me Happiness, Doubleday, 1978) and has written innumerable essays on world affairs and human subjects. This article first appeared in *Transnational Perspectives*, Vol. 6. No. 3, 1980.

Note

1. 'Does this League of Nations contain within it the germ of any permanent federation of human effort? Will it grow into something for which men will be ready to work whole-heartedly and, if necessary, fight — as hitherto they have been willing to fight for their country and their own people? There are few intimations of any such enthusiasm for the League at the present time. The League does not even seem to know how to talk to the common men. It has gone into official buildings and comparatively few people in the world understand or care what it is doing there' ('Outline of History', Vol. II, Box IX).

Centre for Alternative Technology (continued from p.178)

Nigel Dudley is an ecologist by training (joint honours zoology and botany at Aberystwyth) and has worked for the Nature Conservancy Council and local naturalists trusts, then for four years at the Centre for Alternative Technology, developing the education side and writing the two information packs, plus information sheets and a children's book on energy, followed by a year at Friends of the Earth, Birmingham, preparing a teacher's pack on Saving the Whale and helping develop the education project there. Now developing the technical papers, and currently involved in another pack on trees for World Forest Action and a book on deforestation in the tropics.

The Centre is open every day between 10 and 5 (or dusk in the winter). For more information please write to Centre for Alternative Technology, Machynlleth, Powys, Wales. From UK please enclose a stamped addressed envelope, and for a copy of the mail order booklist, 25p in stamps.

Why Rural Studies?

Andy Cadman, Head of Rural Studies, Belper High School, Derbyshire, UK

Andy Cadman explains that Belper High School was opened in 1973 in a new building designed for modern teaching and the encouragement of social responsibility. There are now 915 pupils aged 13-18. Rural Studies is included in the first year as a contribution to an integrated Environmental course. In the middle and upper years the students have the option to follow the school's own course which is entirely continuously assessed with no final examination. Assessment is based on a range of work and activity, including work-cards, practical and experimental work with plants and animals to provide learning through realistic first-hand experience, and a long term special study. All students cultivate a plot of land and complete livestock and greenhouse duties.

In saying that the primary objective of Rural Studies is to promote an understanding of the countryside and man's relation to his natural environment, as well as developing a respect for living things, it follows that a young person will be exposed to situations, experiences and thinking that will contribute to his or her spiritual development. Man's relationship to the land and the life it supports is mediated by developing science and technology. Rural Studies can help the individual to make adequate assessments of the social and political issues involved by causing him or her to become sensitive to the role of science in society and by having some comprehension of the great hope that it offers as well as the dangers of its misuse. In doing so it will focus attention on ethical issues such as factory farming, conservation of wild life and natural beauty and pollution caused by the use of pesticides.

At my school these issues come up many times. For example we keep battery hens. A typical conversation often takes place:

Student: 'It's cruel to keep hens like this!'

Teacher: 'Where does your mother get her eggs from?'

Student: 'The supermarket.'

Teacher: 'Those eggs probably came from battery hens.'

Student: 'It's not the same!'

This then often leads to a discussion on the moral issues behind keeping battery hens at up to five birds to a cage, to produce cheap eggs for us. We also keep hens on free range and realistic comparisons can be made from first hand experience. It is quite surprising that the vast majority of students do not realise under what conditions many modern farm animals are kept in order to produce cheap food for us.

We also visit a farm where opencast mining takes place. Last year the private company who were working on the site put the top soil and sub-soil back all mixed up, possibly damaging the land for the next century or so. This had the students in uproar. This resulted in them writing letters to the Coal Board and causing further investigations. (To put things very simply).

This leads us on to the scientific content of Rural Studies. This does not centre on facts and phenomena, but deals with the role of science in human affairs particularly as it relates to the countryside. This approach to science encourages an aptitude for first hand observation, investigation and experimentation. The development of a questioning mind and the ability to think scientifically are qualities to which a Rural Studies scheme can contribute which have not always been encouraged by a more traditional science teaching. Since studies of this kind are closely allied to real life situations they are more likely to be regarded as relevant by children. For example it is more relevant for a student to learn about genetics using real animals, rather than learning from complicated figures chalked on the blackboard. Putting theory into practice. Students also learn that 'things' don't always work out according to the book. This is very important in real life.

Whilst providing opportunities for developing a scientific attitude and encouraging scientific thinking, through its links with the natural sciences, Rural Studies with its hu-

manitarian base line provides many openings for developing social consciousness and offers outlets for creative thinking, aesthetic appreciation, and linguistic effectiveness and sensitivity.

Most of these will occur through the care of living things. These offer an emotional experience that many young people need. Many also need to work out ambivalent feelings with the guidance of a sensitive adult. Practical work in the garden or the immediate stimulus of animals especially their young, provide for many young people an emotional experience that is needed to release other energies.

Many important skills are learnt through Rural Studies. These include the basic practical skills associated with the development and maintenance of gardens, greenhouses, livestock units and outdoor study areas. It is important that students are not used as 'cheap labour'. Take 'digging' for example. This provides an ideal opportunity for a wealth of teaching. Here we have a Biology lesson, learning about the life in the soil as it is turned over, the creation and importance of Humus, as manure is dug in. We also have a physics lesson — on levers, first hand examples of levers at work e.g. — the spade — a first order lever, the wheelbarrow — a second order lever and so on. This can lead to the design of the perfect digging implement. There is also a geography lesson, the weathering of the rocks, how we turn the soil over into a ridge to let the frost in to break down the soil. Finally the students are learning a craft skill in 'digging'.

The students are also learning the skills of intellectual research and experiment. This could be something simple like an investigation into the growing of potatoes. The investigation could set out to test the value, under local conditions, of some accepted horticultural practice. Various students at my school at one time or another have enquired into the effects of the choice and treatment of the seed, into the results of different cultivations, deep digging, earthing up and hoeing, while others have studied the control of diseases and pests or methods of harvesting and storage. From these investigations students are learning from real situations, putting

theory into practice and seeing if it works. From these simple investigations more complex ones might develop, to consider man as a food producer, his future requirements for food and how they might be met. Situations may be developed to suit students of all abilities. This leads to the development of the skills of decision making, having weighed evidence received from often opposing points of view, (e.g. scientific, social, political, economic and ethical).

Conceptual knowledge is developed through Rural Studies. Primarily the concept of man's interaction with the countryside, particularly in respect of the plants and animals that are important to him. Concepts of ecology, particularly as they relate to production ecology are also developed. Thirdly the concept of scientific methodology involving observation, investigation enquiry and experimentation. Lastly there is the concept of responsibility as it applies to the social, political, environmental and ethical issues that are a feature of Rural Studies.

Rural Studies can help to foster a number of valuable social attitudes. It helps to develop a sense of responsibility for the well being of plants and animals, entrusted into the students care and a concern for the quality of both the natural and manmade environment. It also develops a readiness to become personally involved in environmental issues whether this be through some practical involvement or by participating in decision making processes.

The care of growing plants and the keeping of and study of animals meet a need that is fundamental to all human beings. The satisfaction of this need consequently enriches the personality and provides '... an acceptable formative influence on all students ... unless they have these experiences boys and girls will grow into less well informed and less mature adults.' (Schools and the Countryside' 1965).

Rural Studies deals in detail with the physical and social aspects of the environment, '... these are certainly the most constant, and probably among the most important, educational influences to which young people are subjected.' ('Schools and the Countryside').

Science in Society

John L. Lewis, Senior Science Master, Malvern College, Worcestershire, UK

Much concern has been expressed in British schools that science teaching has failed to show the relevance of what is taught to the world outside the classroom. The curriculum reform projects of the 1960s tended to concentrate on 'science for the enquiring mind', and gave little attention to what has been called 'science for action' or 'science for citizens' which ought perhaps to be other components of science education. The image of science and technology amongst many young people is unfortunate: for some physics is the bomb, chemistry is pollution, biology is genetic engineering (assumed to be evil) and industry is dirt, grease, boredom and yet more pollution. Part of the blame for this image must lie with those of us concerned with science teaching.

It was for reasons such as these that the Association for Science Education set up the Science in Society project in 1977. Over 200 science teachers, industrialists, scientists, professional people and others contributed to the project and after extensive trials in over 50 schools the materials produced have now been published jointly by the Association for Science Education and Heinemann Educational Books.

The aims of the Project

The project listed a number of aims. First that pupils should understand the nature and limitations of scientific knowledge. Secondly that pupils should appreciate that scientific knowledge can be both beneficial and detrimental to society and the environment. Thirdly that pupils should appreciate that the Earth's resources are finite. Fourthly that pupils should understand the need for, and to develop, the ability to make reasoned decisions which take account of all relevant constraints; and to recognise that moral considerations are involved in making decisions.

It is hoped that the project would help pupils to appreciate the problems associated

with rapid increase in the use of finite resources and the need to conserve and recycle those resources. This should lead to the idea that Man must be a responsible 'tenant' of the Earth showing consideration for the needs of all human communities. Individually and collectively Man is constantly having to make decisions about widely differing issues (such as the provision of energy and food in the future and the siting of industry). We hope that pupils will come to see that this decision-making involves a whole series of factors, economic, scientific, aesthetic, ecological, moral, political and social, and these decisions affect the quality of life we can expect in the future and the lifestyles which can be expected.

The materials produced by the project

Science teachers have been concerned for some time by this criticism that they were too inward looking on their subject, and not showing the relevance to the world outside the laboratory. But unfortunately many of us have had little experience of that world. Consequently we felt that the greatest need was for resource material to help the teacher. Although it was accepted that in the long run it was necessary to get some broadening of syllabuses for pupils in the 13-14 age range at which stage decisions about future courses are made, it was decided to develop material for 16-17 year old pupils as there was an immediate niche in which it could be used, namely General Studies. A course has therefore been produced as a short term aim, though the long term aim of getting some of the issues into existing syllabuses, perhaps to the extent of 10%, still remains.

The Teacher's Guide is the main resource and provides a wealth of ideas and suggestions on how this course might be taught. It is possible to use the material in a variety of ways, but the majority of teachers in the trials preferred to start with the pupils them-

selves, their own families, their own homes and their own environment, at the same time considering how life-styles have changed over the last 300 years. This introduction leads to the Health and Medicine unit, which begins factually and turns to questions of prevention rather than cure, personal responsibility for health, world health problems, the care of the elderly and the dying and the development of new drugs. Health depends on Food and Agriculture. The next unit considers the nature of food, and the importance of nutrition and diet are linked with the problems of agriculture in the UK and in the world. This necessarily involves economic and social issues as well as scientific ones.

The next unit concerns Population. This again stimulates thought and discussion about life-styles and how growth must inevitably affect the quality of life.

The Energy unit considers sources of energy — the use of fossil fuels, nuclear energy, alternative sources — as well as the use of energy in our homes, in the UK and in the world. Issues of safety are discussed, as is the importance of energy in determining the quality of our lives. The Mineral Resources unit starts by considering materials for the construction industry. This leads to the scientific, social and economic aspects of mining. Consideration of resources leads to discussion and exercises on reclamation and recycling. A unit on Land and Water completes the series of resources considered in the course, with full discussion of environmental issues.

The important unit on Industry in the Economy considers the uses to which resources are put. It aims to promote a better understanding of the role of industry in society and the economic contribution which it makes to the prosperity of a country. The unit considers the role of people in industry and the teamwork which is necessary, as well as aspects of industrial relations. It concludes with the social responsibility of industry, its impact on the environment and the dangers and control of pollution.

A unit given the title Facts considers in an elementary way some aspects of the history and philosophy of science. It also considers the presentation of facts, aspects of statistis-

tics and advertising and, for those who wish to use it, a section on science and religion.

Looking to the Future is the final unit which brings together many aspects of the course. It raises issues of lifestyle and aesthetics, the impact of political decision, the effects of computers and of appropriate technology. There is a section on war in the twentieth century. It concludes by asking fundamental questions about the quality of life and what young people expect from it.

To supplement the Teacher's Guide a whole series of papers were written by scientists, industrialists, and others and these are now published in 12 Readers. They, written of course for pupils to read, have also been valued by teachers.

Decision-making simulation exercises

It is important that the pupils themselves are actively involved in the course; nothing would be worse than a teacher merely reading out the teacher's guide! A set of decision-making games has therefore been devised. These demonstrate the application of scientific, social and economic principles to important real-life situations, and they are warmly recommended as an integral part of the course as they develop analytical, decision-making and communication skills.

The Marimbian Health Service project is concerned with setting up a health service in a fictitious African country. The President would clearly like a large teaching hospital with an intensive care unit to look after him when he has a coronary, but is that right for the country as a whole? Various social and economic factors are involved and the pupils have to decide what is appropriate. And the postscript brings them back to consider the health service in their own country with perhaps greater appreciation of the problems involved.

The Alternative Energy Project considers what alternative energy sources should be used in a fictitious island of Elaskay off the west coast of Scotland. It sets pupils arguing about the merits of solar power, tidal power, hydroelectric power, the use of wind energy, the use of peat. In the Buenafortuna Minerals Project a decision has to be made whether to exploit the beach sands, the coal, the copper

or the uranium deposits. Scientific factors are involved, but so are social and economic ones.

Other exercises include the Dental Health Project (whether or not to put fluoride in the water supply), the Hilltop Project (concerned with the economics of nine farms and the reasons why three are not viable), the Central Heating Project (concerned with types of central heating and insulation in their homes), the Power Station Project (a decision has to be made about the type of power station to be built and where it should be sited) and finally a role-playing exercise, The Public Inquiry Project, concerned with the siting of a petro-chemical complex.

The trials revealed that new teaching techniques were necessary for those teaching the Science in Society course and these decision-making exercises have proved their worth — and apart from that, they are fun!

Examination

Of course an examination is not an essential requirement for any one studying Science in Society, but an exam is available for those who want to use it, administered by the Oxford and Cambridge Board. Some pupils find it an incentive to have an exam and a certificate to show at the end.

Adoption of the course

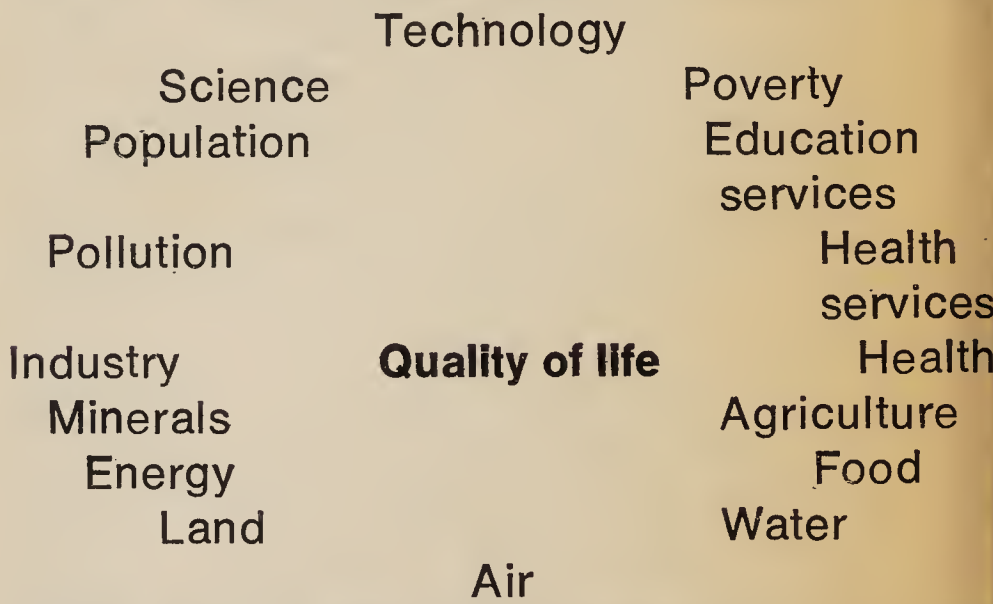
Although the material was produced for a one-year course it has been used in a variety of different ways, for example, as a two years course, as a general studies course in Colleges of Further Education, as a component of teacher training courses, even in an adult education course. It has been used to prepare people for the General Paper in Oxbridge Entrance Scholarship Exams.

And what of the reaction of the teachers who have used it? As was reported in the Times Educational Supplement in February, some teachers felt the material should be accompanied by a notice: 'Danger. This course can seriously affect the way you teach.' Teachers reported that once they became aware of the wider issues considered in Science in Society it affected their teaching at all levels — and that is exactly what it was hoped the project would do.

At the official launch of the Project in London in February 1981 Mr Neil Macfarlane, Parliamentary Under-Secretary for Education and Science, described the project as 'one of the most significant and optimistic developments in school science for many years' and the Prince of Wales in his Foreword to the Teacher's Guide concluded: 'When we consider the quality of our lives we tend to look beyond material prosperity to such things as health, food, agriculture and the wise use of limited resources. I think it is right that some awareness of these matters should also be part of the education of all young people. I am therefore delighted to see how many eminent doctors, scientists, industrialists, engineers and others have given their time to contribute to this imaginative project. I very much hope that Science in Society will be welcomed in schools and thus influence what is taught there. We can but hope . . .'

A Life-style for Today and Tomorrow

In the Reader, Looking to the Future, there is a paper by the Dean of Bristol entitled A life-style for today and tomorrow. It was not a popular page with pupils in the trial schools, but it was welcomed by teachers because it set the class thinking with its message 'Live



simply that others may simply live'. It is this final part of the course which brings together the topics considered throughout it and the class thinks about the whole question of quality of life and what the future may have in store for them, for their children and for the rest of mankind.

John L. Lewis, OBE., studied at Pembroke College, Cambridge. Amongst many activities he has been Associate organiser, Nuffield Physics Project; Secretary, International Commission on Physics Education, 1972-78; and is at present Director, The Science in Society Project.

Arab Women in Science and Technology

Nasrine Adibe, Long Island University, USA

Scientific and technological professions such as engineering, chemistry, and physics, invariably elicit the mental picture of a MAN. This pervasive reaction, in the Arab World as well as in the Western World, can be easily tested. Tell the story of a boy who was seriously injured in an accident in which his father was killed. As the boy was wheeled into the operating room for emergency surgery, the surgeon gasped, 'Oh God! this is my son. I cannot operate on him!' What is the relationship of the surgeon to the boy? If the boy's father is dead, then who else can call him 'my son'? Few people correctly guess that the surgeon is the mother of the boy. The mental block against accepting a female as a surgeon is so ingrained that most people will suggest myriad relationships that would enable a male surgeon to call the boy, 'my son' before they give up. Rarely do they guess the correct answer.

The Arab woman encounters many barriers in pursuing a profession in science and technology. Religion, economics and motherhood have been pointed out as major obstacles. The Muslim religion, a guiding influence in Arab culture, encourages learning, questioning, exploring and other activities in pursuit of knowledge. Centuries ago, science, scientific research and invention flourished among Arab scholars in a culture dominated by Islam.

Contrary to the general impression, Islam is also an emancipator of women. There are no Islamic restrictions against women pursuing science. It is true that for several centuries women in the Arab world have been veiled, confined to the house and excluded from the mainstream of life but the origin of such oppressive limitations is social and political rather than religious. With educational progress and increase in social awareness, women in Arab countries have, in the past several decades, come out of their seclusion.

Similarly, economics do not provide a barrier for Arab women who choose a career in science. Free education at all levels of in-

struction and scholarships for further specialization are provided by most Arab countries to boys and girls of high scholastic achievement.

A career in science is compatible with raising a family. Many women have successfully integrated the role of a professional with that of wife and mother. A career in science is, of course, demanding, but it does not keep the mother away from her children more than other demanding professions in which Arab women have succeeded. The Arab woman has an advantage over her Western professional sisters who experience great difficulty in finding reliable help to care for their children. Close ties and relationships within the extended family minimizes the child-care problem for the Arab woman.

If these barriers are surmountable, then what really prevents women in the Arab world from selecting professions in science? As educational opportunities were available in each Arab country, women eagerly took advantage of them. Yet the proportion of women scientists is relatively small. The strongest opposition women encounter in choosing careers in science is the universal, often unconscious attitude that stereotypes women and men into different social roles. Masculine roles are prestigious and require qualities that are much admired: courage, strength and independence. On the other hand, female roles are often perceived as supportive and supplementary, requiring qualities that are not admired: weakness, emotionalism, dependence, and fearfulness.

Above, is the beginning of an article by **Dr Nasrine Adibe**, which she has kindly sent to us. She is a professor at Long Island University's School of Education, and was the first woman to teach at a co-educational college in Iraq. Later, as head of the Department of Instructional Materials at the University of Education there, she was the only woman to hold such an administrative post in Iraq.

Nasrine has just completed her term as president of the US section of the WEF. She is to be succeeded in November by **Professor Frank Stone** of the University of Connecticut, Storrs, CT 06268. The new vice-president of the US section is to be **Leonard Weis**, of the University of Wisconsin. To both of these, and with thanks to Nasrine Adibe, **The New Era** sends a warm welcome.

A.W., Ed.

Books and Letters

'Personal Values in Primary Education.'

Norman Kirby

Harper & Row, 1981. 150pp. £6.95 cloth/£3.50 paper.

'Looking after ourselves'.

Text and editorial work by Og Thomas.

Oxfam Education, 274 Banbury Road, Oxford. 1981.

Complete set of 3 packs 0-85598-049-4. £4.95, £2.50 & £2.50, total £9.95 plus 50p postage

One can picture Norman Kirby, a long-standing WEF member, as a brilliant and devoted teacher amongst young children. Later, for 25 years at Goldsmiths' College, he encouraged his students to try themselves out in the schools of Deptford, in south-east London, along the lines he so vividly describes and had enacted himself.

This is a gentle and very sound book about education in the middle years, approximately 8-13. Based on a wealth of experience Kirby presents a rationale, which can hardly be faulted, of the traditions established in the English primary schools since, and by, the Hadow Report of 1931.

A thread running through the book is the manner in which a teacher comments upon and encourages a boy named Peter who has been absorbed in making a painting of a fish. In asking him about the bewildered look in the fish's eyes, this teacher provokes an amplification of the painting itself, augments Peter's vocabulary and strengthens the relationship between them. Indeed Kirby can say the child's thinking was clarified 'through the medium of his own expressive activity'. The book can be regarded as a lively and unobtrusively documented explanation of how such events can be brought about.

There is so much pure gold in the book that it seems churlish to level criticism: yet this can be done on two grounds. One is that the emphasis on language development and activity-learning seems to be rooted in Dewey's notion of 'art as experience'. Thus, though stating that the cognitive side of learning is not the only concern of teachers of young children, Kirby constantly emphasises representational work (as was the fish) and describes the riches in children's art, see p.19, as 'remarkable for sensitive drawings of leaves, twigs and insects, rubbings upon bark, brass or wood, for simple pottery, needlework and weaving, and lino-cuts in subtle, sombre or glowing colours'.

The second ground of criticism is implied in Og Thomas' 'Looking after ourselves' — the story of a family in Bangladesh.

In terms of aids and suggestions for 9-11 year olds, it is impossible to praise too highly this amazing pack of material. It was compiled on the basis of two years of testing out in the county of Avon (Bath and Bristol) where the dissemination was in the hands of Mary Cooper and Frank Worthington at the local College of Higher Education. The final editing has been done by Og Thomas, until recently Education Officer for Oxfam, in an extraordinarily inspirational way.

The essential explanation in this dual success is the degree of empathy that is generated. We meet Gayen Mazedra, aged nine, in the village of Panishail not far from Dacca, and cannot fail to identify with her family, and to compare the exigencies of their life with our own, where ever that may be. One criticism made of Development Education is that human interest is not combined with the acquisition of information about geographical conditions. In this case creative work and reflection by the children, and indeed by their parents too, is promoted. The criticism of Norman Kirby, mentioned above, is, unaccountably, that Development Education is not included in his book at all, although in the kind of schools Kirby has described it could so easily have been an integral part.

The Oxfam production shows how vitally, and how beautifully in Froebelian terms, this can be done. The material consists of three packs: the Core Pack is central to the project and contains the teacher's book — a mine of information, including an animated account of the work of the Paramedics at a People's Health Centre founded in 1972 by Zafrullah Chowdhury, who claims that the best bare-foot doctors are girls aged 17-25, and which in fact illustrates much of the argument of Illich's 'Nemesis of Medicine'. It also contains a dozen slides of aspects of daily life, a record of two Bangladesh songs, a wall chart and information sheets with large photographs and work suggestions. Allied to this Pack are two others on the Environment and on Health.

Antony Weaver

Hermann Röhrs and the Pioneering role of International Education and Comparative Educational Science

The application of the goals of international understanding and education for peace to education at all levels — kindergarten, primary and secondary schools and higher education including adult education — is dependent on those who recognize the importance of this task and promote it internationally.

Herman Röhrs, an internationally renowned educationist, has been actively involved in promoting this task since the nineteenfifties. Since that time he has held the post of professor and director of the Education Department of the University of Heidelberg. He is a founding member of the Society for Comparative Education, established in 1956, and the World Comparative Education Society, founded in 1972. Since 1969 he has also been the president of the German-language Section (West-Germany, Austria and Switzerland) of the World Education Fellowship and associate editor of **The New Era**.

In honour of Hermann Röhrs' 65th birthday a book on comparative education has appeared entitled **'Vergleichende Erziehungs-wissenschaft — Comparative Education'** (Wiesbaden: Akademische Verlagsgesellschaft, 1981, edited by Ulrich Baumann, Volker Lenhart, Axel Zimmermann) containing articles by a number of internationally renowned scholars. Those articles contributed by English, American and Canadian scholars (Brian Holmes, Hans L. Weiler, Edmund King,

George Bereday, James Henderson, Barbara and Steward Frazer and Thomas Landers) are printed in English.

The most interesting feature of the book is that it also contains articles by well-known scholars from Eastern Europe (Wincenty Okon, Yusif Antochi, Bogdan Suchodolski), Africa (C. M. B. Brann) and Asia (Minoru Murai). On the whole the book deserves special attention; it represents an important contribution to international education and comparative education.

Volker Lenhart

Our Two Minds

Sir,

Reviewing my book, 'The Betrayal of Youth', Marjorie Mitchell seems loath to accept that consciousness is organized as a dual system of awareness. Her antipathy is unfortunate as man's bi-model brain requires a style of education fundamentally different from the excessively academic curriculum which dominates our secondary schools today.

Perhaps I may give a brief rundown of the evidence. For a start, we think and speak dualistically. In the statement 'I was ashamed of myself', who exactly is the 'I' and who the 'myself'? We might call this the folk evidence for duality. To this we must add the intuitive perception of leading educators and psychologists who have frequently described human beings as of two types, i.e. each showing characteristically dominant attitudes. Pavlov said that mankind could be divided into the thinkers and the artists. William James wrote of the tough-minded and the tender-minded. Alfred Binet divided us into subjective and objective personalities. From Jung we learnt of introverts and extroverts. Liam Hudson described 'contrary imaginations' — convergent and divergent orientations to problems. De Bono has differentiated linear and lateral thinking. Education at present is concerned primarily and excessively with only one half of each 'duality' — that is to say with logic, tough-mindedness, objective awareness, extroversion, and linear convergent thinking.

The phenomenon of dual personality (only very rarely multiple) tells the same story. In such cases two complete systems of awareness — often the diametrical opposites of each other — exist in the same brain.

And now — within the past few decades — has come the physiological evidence, developed simultaneously in the USA and the USSR, that the two hemispheres of the cortex specialize in different modes of response to the environment. The dualities include logic/intuition; analysis/synthesis; verbal/spatial; sequential/simultaneous. Both modes of awareness, in proper balance, are essential elements in effective living, and both are drawn upon differentially in most activities. So why do we go on hammering at developing one system of response in our secondary programmes while often giving the other a mere nibble of time and resources?

James Hemming,
31 Broom Water, Teddington, Middx.
9 August 1981

I am certainly not 'loath to accept that consciousness is organised as a dual system of awareness' nor have I any 'antipathy' towards the theory of the bi-modal brain. I simply suggested that although a considerable amount of research has been carried out on brain functioning, we are still not in a position to base the curriculum on the physiological evidence which we have up to date.

I am unable, at present to be wholly convinced that there is an antithesis between tough minded and tender minded, introvert and extrovert, subjective and objective thinking etc. or that one of the pair is dominant in most individuals. Perhaps a holistic view of the brain will finally emerge as more research is done on its compensatory recovery system when damaged. However, now is the time to fight for the arts as it is in this sphere that the most dangerous cuts in expenditure are already being exercised.

Marjorie Mitchell,
Lewes, 18 August 81

Priorities for Development

A resource book for introducing a global perspective in a variety of subject disciplines.

The book offers suggestions and materials for the introduction of a global perspective to teaching in a variety of subject areas. It has been designed to provide ideas which can fit into existing teaching schemes, as well as to be the basis of developing new schemes of work in the first 3 years of secondary school.

It is divided into three sections; Preparation, Enquiry and Debate, which contains activities and material suitable for use in different stages of a scheme of work. A resource section is also included.

The book is well illustrated and visually attractive. It is A4 size, and is designed so that each right hand page can be copied, or adapted for classroom use. The left hand pages suggest ways of using the material presented.

107 pages. Price £2.50.

Published by and available from:
Development Education Centre,
Selly Oak Cottages,
Bristol Road,
Birmingham, B29 6LE.

WEF News

India. Members of the guiding committee meeting with our president, **Dr Madhuri Shah**, in London in June, heard with pleasure, and offered warm congratulations, on her important appointment as chairman of the University Grants Commission in New Delhi.

Australia. Two issues of 'New Horizons in Education', the Australian journal of the WEF, are published each year. The 1981 theme reflects the current interest in gifted children, the culmination of which was the international conference on gifted and talented children held in Montreal in August. Contributors included D. T. E. Marjoram, Michael Bell, Maureen Eakin and Belle Wallace from the United Kingdom; C. June Maker, Hans G. Jellen and James Delisle from the United States of America and Ralph Pirozzo, Rae Boyd, Tom Comerford and Chris Hamilton from Australia. In addition, an article has been written by Sue Butler (Australia) on special educational problems in the People's Republic of China.

The London editors welcome **Dr Yvonne Larsson**, editor of 'New Horizons', as successor to Ken Watson as associate editor of **The New Era**. She took her MA at Sydney and her Ph.D. at N.S.W.



Yvonne has taught English and History in secondary schools in the United Kingdom and Australia. Since 1973 she has lectured in education, initially at the University of New South Wales and now at the University of Sydney. Her current educational interests lie in the field of gifted children. She will be on study leave in 1982, mainly at the London Institute of Education from January to August.

UK. Professor J. A. Lauwerys
(Died 28 June 1981, Aged 78)

A Vice-President and former Chairman of the World Education Fellowship, Joseph will be remembered by many members of the Fellowship in all parts of the world. He was a man of vision, wit and dedication. Way back in the 1930s he was one of the band of pioneers who blitzed progressive education into Australia: their impact was still to be felt in that land

thirty years later from Perth to Brisbane. His distinguished career both as university professor and administrator of international and comparative education received due attention in a London Times obituary, so it is proper that in the columns of The New Era the particular contribution which he made to progressive education should be recorded.

He rescued that occasionally suspect concept from the marshes of sentimentality and placed it on firm pedagogical ground. In numerous articles, at many conferences, in hilarious and serious conversations, his intelligence brightened the educational scene. He was in fact that rare and precious human commodity, a passionate and compassionate man caught by the future but with both feet placed firmly in the present.

Jim Henderson

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Further particulars from headmaster
JOHN M. AITKENHEAD M.A. (Hons.), Ed.B.

The New Era becomes a Quarterly

During the ten years since an editorial troika (Bolam, Bridges and Weaver) took over, after the jubilee conference in Brussels in 1971, a form of team responsibility for the production of the journal has been developed around the personalities of Colin Harris, Robin Richardson, Tony Weaver, Leslie Smith, Michael Wright, Simon Fisher and Fiona Currie. These members have by now already left or are in the process of doing so, thus leaving the more recent Nick Peacey, Rex Andrews (chairman of Ideas board), Sneh Shah and Robert Brazil (illustrator) to carry on the work. These several volunteers have drawn upon their varied skills and contacts, and have performed many tasks in collaboration with our indefatigable printer Alan Shaw in Yorkshire; 'Ideas', the Goldsmiths' curriculum journal, was incorporated in 1976; and the World Studies Bulletin, whose back numbers remain a considerable resource, has run its extremely influential life within these pages. In addition, a valued overseas body of associate editors has been brought together, all of whom — listed inside the front cover — have played a distinctive part in fostering cross-cultural themes at one time or another.

Soon after James Porter's assumption of the chairmanship of the WEF in 1979, the old Finance committee was replaced by a Publications committee which has attempted both to attend to administrative matters and to formulate policy in conjunction with, but usually separately from, the production team. James Porter and his predecessor James Henderson as well as our president Madhuri Shah and general secretary Rosemary Crommelin, have given magnificent support in more ways than can be mentioned.

The 1970's saw the closing down of several other journals. **The New Era** has kept its head above water, but in the past three years has been seriously threatened, too, by rising costs of printing and paper. As an immediate step to make ends meet we shall revert to the initial 1920's pattern of four issues per year from January 1982. This will bring an obvious saving in postage, and whether the annual number of pages is reduced or not, the character of the journal will be affected by becoming less topical — and possibly more learned! The other vital step to be taken by all our readers is publicity and promotion to increase sales.

Financial pressure and changes in personnel will give the WEF in Korea in August 1982 an obligation to consider what kind of house journal it wants:

1. Do we still hold to the statement of aims agreed upon at Roehampton in 1980 (p.200)? Are peace education together with development education (directly concerned with 'North v. South' relationships) the main themes which the journal should help to bring to the forefront among parents and teachers the world over? Is WEF news sufficiently reported? How far should **The New Era** lead the WEF in its thinking, as it did upon its foundation, or vice versa?

2. As for organisation, the most urgent need is for a business manager. After that could be considered what is an appropriate style of responsibility for the 1980's? Assuming that the journal is still published from London, what should be the role of the associate editors, and how can they best contribute?

ANTONY WEAVER

Co-ordinating editor, 1971-81

K O R E A 1 9 8 2

The WEF 31st international conference will be held at Shilla Hotel, Seoul, Korea August 9-12 1982.

Theme: The Role of Education in the Promotion of International Understanding between Developed and Developing Countries.

Local educational visits are being arranged, also visit to Duksoo Palace and other places of interest.

Conference fee and hotel charges: to be announced.

For further information, which will also be published in The New Era, please contact:

Dr Hun Park

Secretary: WEF Korean Section

114 Woonee-Dong

Chongo-Gu,
Seoul, Korea.

or

Mrs Rosemary Crommelin

Secretary

World Education Fellowship

33 Kinnaird Avenue

London W4 3SH, UK

The Perspective of The World Education Fellowship

The World Education Fellowship, from its earliest days as the New Education Fellowship, has concentrated on seeking to assure for every child an opportunity to develop the full range of his, or her, capabilities within the relationships of the family, of friendly, supportive school communities, and within a climate of world awareness.

What has always been desirable has now become crucial: The world is facing a multitude of critical situations: the population explosion, pollution, destruction of the environment, the ruthless exploitation of living creatures and material resources, economic collapse, the gap between rich and impoverished nations, unemployment, international rivalry, sectional greed, the armaments race, and the constant threat of a war of annihilation.

To handle this difficult and dangerous world we need people competent in themselves, with confidence unimpaired, sensitive to their responsibilities, caring, knowing how to co-operate, and prepared to cope with problems. Narrowly-conceived competitive educational systems do not help, but impede, the development of such people.

The World Education Fellowship believes we have to bring about profound changes in education not only in order to foster the individual fulfilment of our children but also to secure survival and a worthwhile future for humankind.

The Fellowship embraces all levels of education and at every level, there are feasible steps that can be taken towards the achievement of an educated, responsible and co-operative world. The Fellowship exists as a network of purpose and action to support all those dedicated to this end.

The New Era Journal for The World Education Fellowship

The New Era was founded in 1920 by a group of internationally minded educators based mainly in England and on the continent of Europe. A year later, about 100 readers got together in Calais to form a fellowship to consider what concepts in education were necessary to help bring about a world without war, and to facilitate a constant exchange of views.

Thus, from the beginning, the journal has provided links between members and an independent forum for reflection upon educational events and innovations. Its readership has spread to the five continents — among teachers in schools, parents, lecturers and professors, researchers, counsellors, social workers and administrators — and today is strongest in Australia, England, India, Japan and the United States. During its 60 years **The New Era** has incorporated other journals which were in line with its interests, including **Home & School**, **World Studies Bulletin**, and **Ideas**, formerly the curriculum magazine of the University of London Goldsmiths' College. It is especially concerned to understand the implications of:

- * collaboration with parents and others as participants in life-long education
- * freedom, personal relationships and authority
- * teaching methods — choice and discovery in the growth of children and young people
- * the place of the arts — logical and intuitive ways of knowing, and the discovery of morality
- * political, economic and ecological problems of world society — education for a co-operative world.

The editorial group has always been based in London, and enjoys collaboration with associates from a dozen or more countries. It can draw upon a network of independent authors, including from Unesco, for the study of cross-cultural themes.

International Association for the Advancement of Appropriate Technology for Developing Countries. 20-22 November 1981

The purpose of this Third Annual Symposium is to highlight the relationship between education, technology and development by fostering exchange of information. The program will include papers, which are called for, plenary sessions and workshops.

To be held at **Long Island University, CW Post Center**, Greenvale, New York, 11548.

Registration fee: members \$35.00; Students \$15.00, which includes one copy of proceedings, plus coffee, tea and a reception.


Registrations: IAAATDC 1981 Symposium, 603 East Madison St, University of Michigan, Ann Arbor, MI 48109, USA.

Enquiries: Nasrine Adibe (516) 299 2374, or Wilton A. Barham (313) 764 6415.

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